

THE
Baptist Magazine.

JUNE, 1823.

MEMOIR OF THE REV. JOHN WINTER OF NEWBURY.

THIS excellent man was descended from that zealous friend of religion and his country, the Reverend Thomas Bradbury, who was his maternal grandfather. Blessed with the instructions, the example, and the prayers, of eminently pious parents, as well as of remoter ancestors, and other relations, he was enabled in early life to choose the Lord God of his fathers for his God; and in his eighteenth year he united himself to the church of which his grandfather had been the minister.

He enjoyed the advantages of an early education, at a school well known among the Dissenters of that day, kept by the Reverend James Madgwick, at Pinner in Middlesex. Had modern Dissenters been as careful as his ancestors were in choosing places of education for their children, the defection from their principles and profession, especially among the higher ranks of society, would have been greatly prevented. He was removed hence, at the early age of eleven years, to the Dissenting Academy then at Mile End, now at Homerton. The immediate object of his father in removing him thither, was to give him the advantages of instruction from the Reverend Doctor Walker, who was the classical and oriental tutor, and who

ranked high among the scholars of that day. The more remote object undoubtedly was, that in the associations which he was there likely to form, he might, if such were the will of God, be led to devote himself to the christian ministry; for it was the ambition of his father, that his children should be Nonconformist ministers, rather than that they should rise to that respectability in secular life which, without deteriorating from his religious character, he had been enabled to attain.

Mr. Winter having from early youth manifested a love to literature, and likewise a tender susceptible conscience, became insensibly and gradually desirous of devoting himself to the work of the ministry, in the humble, but truly honourable, line of Protestant Nonconformity. Having given proofs of the purity of his views and motives, which were sanctioned by his early entrance on a profession of religion, he passed with considerable reputation through a course of academical instruction at the before-mentioned seat of religion and learning, then under the united care of Drs. Walker, Conder, and Gibbons.

In the year 1768, at the age of twenty years and three months, he finished the course of his pre-

paratory studies; and on the 16th of May in that year, in the presence of a large number of ministers and other gentlemen, according to the technical phrase yet in use at Homerton, he "passed trials." In the mode then pursued, he first delivered a Latin dissertation on the Divinity of the Holy Spirit; and to the objections of an opponent, one of his fellow-students, prepared for the occasion, he replied. After this he preached an English sermon on Psalm lxxi. 16: *I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only.* This was the first time that he ever addressed an assembly beyond the walls of Mile-End Academy. On Friday, June 3, in the same year, he preached at the church-meeting at New Court, from 1 Cor. v. 7: *Christ our passover is sacrificed for us.* On the following Lord's-day afternoon, he for the first time addressed the general auditory in the same place, from Isaiah xxxiii. 17: *Thine eyes shall see the King in his beauty: they shall behold the land that is very far off.* And having in the course of the following month preached two more sermons to the congregation in New-court, and one at the Scots' Church in Swallow-street, he went for a year to Sheffield, to be under the care and instruction of the Rev. Mr. Pye, minister of the only society of Congregational Dissenters then existing in that large, commercial, and manufacturing town.

During the course of this year he occasionally, though very seldom, preached for Mr. Pye, and to other congregations in the neighbourhood. This gradual introduction to the work of the

ministry was extremely favourable to improvement; and he reaped advantages from it, for the benefit of the church to which the more mature and advanced years of his life and ministry were devoted. At the expiration of the year he left Sheffield, and entered on the more stated discharge of the duties of his office, when he was not much more than twenty-one years of age.

The first place where he regularly preached was Warminster in Wiltshire, a congregation in that town having become vacant, by the removal of Mr., afterwards Dr. Fisher, to Homerton Academy, as successor to Dr. Walker, then deceased. It was not his desire, or that of his friends, that he should form an early settlement. Several congregations in different parts of the kingdom solicited his assistance, and obtained it. It is not necessary to follow him minutely through these various changes; they were not all pleasant ones; but they enlarged his knowledge of the world, inured him to the habits of different classes of people, and prepared him, through the secret direction of Divine Providence, for the important station which at length he was appointed to fill. It is to the honour of his conscientious integrity, that in several instances he declined situations which were in many respects very promising, because of circumstances in the constitution or usages of the society, which he could not think to be agreeable to the purity required in the gospel.

After having spent some years in this diversified manner, he retired for a time from all stated engagements in the ministry, living in the immediate vicinity of his excellent mother at Hammer-

smith, and occasionally preaching to congregations in London and its neighbourhood. On the first Lord's day in the month he usually assisted his uncle, the late Mr. Richard Winter, at Newcourt, in the afternoon; and one evening in each month he preached the lecture at the Scots' Church in Swallow-street. The elder people of that congregation still express the benefit which they and others received from his services.

It was in the month of February, 1784, that he first visited Newbury, on the resignation of the Rev. Mr. Marchant. His ministerial labours were generally and increasingly acceptable. A visit for a few Sabbaths issued in one for a longer time; and that in an invitation to the pastoral office, to which he saw it his duty to accede. He was ordained on the 15th of September, 1784. Mr. Berry, then of Romsey; Mr. Noon, of Reading; his venerable uncle, Mr. Richard Winter; his worthy namesake, though no relation, Mr. Cornelius Winter, at that time of Marlborough; Mr. Barber, of London; Mr. Ridgeway, of Basingstoke;—who conducted the solemnities;—have been all gathered to their people. And where is the numerous tribe of ministers who attended these solemnities? Very few indeed remain to tell of the ravages of time and death.*

The last thirty-eight years Mr. Winter spent in the bosom of his flock. Few that knew him need to be told, "how holily, and justly, and unblameably he behaved himself" among those who were committed to his care. He was thoroughly conversant with

the holy scriptures, and had made scriptural theology the subject of much inquiry and study. His theological reading lay chiefly among the writings of the old divines of our own country, with which he had a large acquaintance. Their views, their modes of reasoning, and the savour of vital piety which is diffused through their writings, he largely possessed. This gave a character and an unction to his preaching, which was in an eminent degree doctrinal, experimental, and practical. Without the smallest affectation of novelty, there was often in his sermons a great degree of originality, which imparted far greater interest than could have been acquired by a polish of style and manner at which he never aimed. It was once said by a celebrated preacher, "I never hear Mr. Winter without improvement. He throws new light upon old subjects, and often gives me a hint which I adopt for my own congregation."

There was an unusual variety in his prayers. The sentiments and the language of them were frequently suggested either by a portion of scripture which had been read, or by a psalm or hymn which had been sung.† He peculiarly excelled in prayer on special occasions, whether public or private; whether in social worship, or in his own family, or in the houses of his friends.

After the infirmity of his sight prevented his use of notes in the pulpit, his public exercises lost

* Dr. Winter survives, who gave out the psalms and hymns; and Mr. Bicheno, at that time pastor of the Baptist church in Newbury.

† In reference to the latter, it should be remarked, that he always avoided the quotation of poetic measure, and was accustomed to express his dislike of hearing stanzas of devotional poetry introduced in prayer, which has not unfrequently been practised by private christians and ministers.

little of their accuracy. His memory, as in many similar cases, seemed to gather strength, when he was obliged to depend more upon it; and the spiritual savour of his sermons and prayers was visibly increased.

His conversational talents were admirable. If not a profound scholar, he was possessed of large stores of general knowledge, and had the happy art of conversing in a manner suited to the classes and circumstances of those with whom he associated. Yet there never was in him the smallest compromise of principle: what he was, he on all proper occasions openly avowed. And when, in his pastoral relation, he was called to administer the instructions, the admonitions, or the consolations of the gospel, he did it from the heart, as "a workman that needs not to be ashamed."

He was greatly esteemed in his neighbourhood, out of his own immediate connexion, as well as within the circle in which he chiefly moved. The clergy of the establishment, the ministers of every denomination, and the laity of every rank, respected his many excellencies, solicitously felt for him in the rapid increase of his infirmities, and at this moment sincerely deplore his loss.*

* Of the respect in which his memory was held, there was sufficient evidence on the day of the funeral. The crowds of people who lined the streets through which the procession passed,—the very large and respectable congregation which attended, both at noon, when the interment took place, and in the evening, when the funeral discourse by Dr. Winter was delivered, consisting not only of every denomination of Dissenters, but of some of the clergy, and very many of the laity, of the Established Church, —and the closed shops and private houses in the town, afforded to the relatives and friends of the deceased a

In all plans for the improvement of the place in which he lived, and for the general comfort and welfare of its inhabitants, he most readily co-operated with his neighbours, and cheerfully devoted to such purposes, his property, his influence, and his active talents.

He was an ardent friend of the British and Foreign Bible Society, considering it as the greatest instrument of promoting that circulation of the holy scriptures through all countries and in all languages, by means of which "the earth shall be filled with the knowledge of the glory of the Lord." To the Auxiliary Society in his town and neighbourhood, he felt a lively attachment; and the esteem in which he was held was manifested, in his appointment, together with some of the most respectable gentlemen and clergy of the neighbourhood, as one of its Vice-Presidents.

Like holy Job in the days of his prosperity, he was "a father to the poor; and the cause" of necessity and distress "which he knew not, he searched out." His liberality to the poor was not confined to those of his own congregation, but extended to the town in which he preached, and to the large and scattered parish in which for many years he had resided.

He had long been the senior minister of his own denomination in the county, and was justly regarded by his brethren as a friend and a father. To his exertions, under Divine Providence, several newly formed interests in his vicinity, principally, though not exclusively, owe their existence. Two of these, at Thatcham and

solemn but gratifying proof, that he lived beloved, and died lamented.

at Hungerford, have for many years been formed into regular societies, and are under the care of faithful pastors. But he never sacrificed the care of his own flock, and an assiduous attention to its interests, to any occasional duties to other congregations.

In his own family, it is sufficient to say, that he could not but be revered and loved. No one who ever lived under his roof ever spoke of him without respect and gratitude.

In his relative connexions, his conduct was strongly marked by kindness and fidelity.

His mind was richly influenced by the precepts and obligations of the gospel. The transactions of his retired moments, when he conversed alone with the Father of spirits, no mortal knows. But there was so much of spiritual-mindedness, of undeviating consistency, of sterling, conscientious, upright decision, in his whole conduct, that no one who knew him can for a moment doubt, that as "he did justly, and loved mercy," so "he walked humbly with his God."

The closing section of the history may be quickly told. Great bodily weakness had long been visibly increasing; yet such was the natural vigour of his mind, and so much is the body under its influence, that he often appeared to his friends for a short time as though his infirmities had fled. No where did he feel himself so much in his own element as in the pulpit. Many, perhaps most ministers, with fewer infirmities than his, would have declined public preaching. But he was, even to the last, "instant in season, out of season." For many years, indeed, he had felt himself unequal to more than one service on the

Lord's-day, and one in the week; and it was no small relief to his mind, that he was blessed with the co-operations of his esteemed co-pastor. But nothing short of absolute necessity kept him from the pulpit on the Sabbath morning, or on the Wednesday evening.

It was no small pleasure to him to be able to preach in the new place of worship. He was the first minister who appeared in the pulpit, commencing the services of the day of opening with a suitable and appropriate prayer.* The few sermons which he delivered in it, must remain in the recollection of his congregation with peculiar interest.

On Tuesday, the third of December, he was visited with a slight paralytic attack, from which in three days he had so far recovered as to write a short account of it. In that letter, he styled it a "very gentle monition of an approaching change." But even then, in intimating his intention not to preach on the ensuing Sabbath, he mentioned it rather as a compliance with the advice of others, than as arising from his conviction of inability; and on the second Sabbath after that stroke he did preach, and went through the service with his usual vivacity. That he was, however, at this time, and previous to it, quite sensible of gradual, indeed of rapid decay, is perfectly known. When he was among his friends in and near London, in September last, he said, "I know that I am decaying apace; but I can think of it

* The new meeting-house was opened on Tuesday, October 8, 1822; on which occasion a sermon was preached in the morning by the Rev. John Cooke of Maidenhead, and one in the evening by the Rev. William Jay of Bath.

with perfect composure, for all is safe beyond the grave." This from him, who was not in the habit of expressing very freely his thoughts on these solemn topics, was very observable. When he was again in the metropolis, in October, he occasionally dropped similar hints; as he did likewise in December. But this was more eminently the case in his family prayers. He did not once engage in prayer, without some allusion to his own prospects. Two circumstances may be mentioned. On the 30th of October, (the morning of his last return from London,) the 91st Psalm was read in the family, not in course, but as a suitable mode of bidding each other farewell. He prayed, and made some suitable reference to what had been read. But before he left his friends, he reminded them of a well-known fact of Theodore Beza, the celebrated Reformer, who, at a very advanced period of life, said, that he had lived to experience the truth of the whole of the 91st Psalm, excepting the last clause of the last verse; God had "satisfied him with long life," and nothing remained but that he should "show him his salvation;" this he evidently applied to himself. The other circumstance of a similar nature was this. The portion of scripture, which came in course to be read at family worship, was the first chapter of the Second Epistle of Peter. In that chapter, verses 13, 14, occur these words: *Yea I think it meet, so long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.* After the chapter had been read, he engaged in prayer, and

referred to these expressions of the apostle, in a manner which most evidently showed that he considered them as descriptive of his own situation and prospects.

The Wednesday lecture, which had for some little time after the erection of the new building been suspended, was resumed; and he returned to this service, as well as to that on the Sabbath morning. On the last Sabbath of his life, the 19th of January, he chose for the subject of discourse that solemn admonition of the prophet, *Prepare to meet thy God.* Amos iv. 12. And on Wednesday, the 22d of January, he finished his testimony, preaching on the great attestation of our Redeemer's mission by his Father, who, when he had prayed, *Father, glorify thy name*, replied, *I have both glorified it, and will glorify it again.* John xii. 28. The next morning, a second attack visited his feeble frame, and was followed on the ensuing night by an affection of the lungs, under which he continued in a nearly insensible state the whole of Friday; and at seven o'clock on Saturday morning, the 25th of January, his spirit ascended to God who gave it. Thus the warfare ended, and the crown of righteousness and glory was through grace obtained.

Ministers of the Gospel, Fishers of Men.

MATT. IV. 19. *And he saith unto them, Follow me, and I will make you fishers of men.*

OUR blessed Lord improved surrounding events, and from earthly objects took occasion to teach heavenly doctrine. While walking by the sea of Galilee he

saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he said unto them, Follow me, and I will make you fishers of men. The similarity between ministers of the gospel and fishermen appears in the following things.

1. *Fishermen have a wide sphere for labour*; the great and wide sea. Ministers are to go into all the world and preach the gospel to every creature. The world may well be compared to the sea, on account of the storms and tempests that are in it. And as the sea is the element of fish, so is the world of carnal men.

2. *Fishermen have an opportunity of exploring the wonders of the Lord in the deep*; the amazing extent of the sea—its bounds and limits—its tides and saltness—and its great utility. Ministers explore the wonders of redeeming love, which are high as heaven, deeper than hell, longer than the earth, and broader than the sea. This love is unfathomable, and the perfection of Divine forgiveness is represented by casting our sins into the depths of the sea, where they sink to rise no more.—And while contemplating these wonders, the servants of the Lord exclaim, Oh! the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!

3. *Fishermen hazard their lives in their occupation*: they are exposed to many dangers. And ministers must not count their lives dear to them, so that they may finish their course with joy, and the ministry which they have received of the Lord Jesus to testify the gospel of the grace of God.

4. *Fishermen cast their net*

into the sea to catch fish. Ministers preach the gospel to catch souls. The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which when it was full they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. While the gospel is preached the net is filling—it gathers of every kind both good and bad; but a separation will be made at the great day: then shall we discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.

5. *The occupation of Fishermen requires skill and diligence.* When on shore they must mend and prepare their nets; and when at sea they must watch the face of the sky, notice the quarter from whence the wind blows, their movements must be regulated by the seasons of the year, they must keep a good look out, and embrace every favourable opportunity for casting their nets into the sea. So ministers must be diligent in their study; they must meditate, read, and pray; they should discern the signs of the times; they should improve every tide and every gale of the Spirit; they must keep a good look out, and embrace every opportunity for preaching the gospel; and they need wisdom to know how to win souls to Christ and to cast the net on the right side of the ship.

6. *A Fisherman's life is laborious.* Storms and tempests must be encountered; they work night and day; they endure cold and wet; they suffer many privations; and they endure many hardships.

So ministers must labour in the word and doctrine; they must encounter storms without and within; they must endure tribulation, and exercise much self-denial.

7. *Fishermen need the exercise of patience.* They often toil hard and catch nothing. Their nets are sometimes torn and lost; their little vessels are sometimes run down in a dark night; and they lose their all, and narrowly escape with their life. So ministers often preach without any apparent success; they take much pains in preparing their sermons, but their labour seems to be lost upon their hearers; they are sometimes enveloped in thick darkness, like the poor fishermen in a dark night and a thick fog; and wicked men and false teachers threaten to run them down, and overwhelm them. But they must be patient; in patience they must possess their souls; they must be patient towards all men, and by patient continuance in well doing, must be seeking for glory and honour, immortality and eternal life.

8. *Fishermen are distinguished by their perseverance.* Though they endure storms and tempests, losses and hardships, they do not relinquish their profession. Though they may have been at sea many days and nights, and have caught nothing; though driven home by the tempest, their little bark injured, their sails torn and split, their nets damaged, their cables and anchors lost; notwithstanding all these discouragements they persevere in their calling, and as soon as the weather is suitable, they put to sea again. So ministers must persevere through all difficulties and discouragements; they must labour as long as they live; God

requires them to be faithful unto death, and then he will give them a crown of glory.

It is a great thing to be fishers of men. It is to catch souls; to be instrumental in the conversion of sinners. None but Christ can qualify men for this important work. Hence he said to his disciples, *I will make you fishers of men.* And he often employs those instruments which appear to men weak and contemptible, such as the poor fishermen of Galilee; and those ministers only can expect comfort and usefulness in their work, who are called to it by Jesus Christ; and they who would catch men, must follow Christ; must imitate him in his diligence, faithfulness, and tenderness. Like Paul, they must watch for souls as they that must give an account. And if they are instrumental in bringing one soul to Christ, it will amply compensate for all their toil and labour; and in the other world they shall shine as the brightness of the firmament, and as the stars for ever and ever.

ILLUSTRATIONS OF SCRIPTURE.

Extracted from Dr. Richardson's very interesting "Travels along the Mediterranean and Parts adjacent," in two volumes, 8vo.

EXODUS vii. 24. *They could not drink of the water of the river.* We may judge of the distress which this event occasioned by the account Dr. R. gives us of the superior excellence of the water of the Nile. "If I were to live five hundred years, I shall never forget the eagerness with which they [the sailors let down and pulled up the pitcher,

and swigged off its contents, whistling and smacking their fingers, and calling out, 'tayeep, tayeep, good, good,' as if bidding defiance to the whole world to produce such another draught. Most of the party, induced by their example, tasted also of the far-famed waters, and having tasted, pronounced them of the finest relish, notwithstanding the pollution of clay and mud with which they were contaminated; a decision which we never had occasion to revoke during the whole time of our stay in Egypt, or even since. The water in Albania is good; but the water of the Nile is the finest in the world." Vol. I. Page 33. To this I may add, that when Antiochus Theos, king of Syria, married the daughter of Ptolemy Philadelphus, king of Egypt, (before Christ 250,) the latter ordered regular supplies of water from the Nile to be transmitted to her, believing it to be more beneficial to her health than any other. See *Universal History*, Vol. IX. Page 196. We may, therefore, easily conclude, that it was no small plague to the Egyptians, when 'they could not drink of the water of the river.'

EXODUS xx. 4. *Thou shalt not make unto thee any graven image, or the likeness of any thing that is in heaven above, &c.* The Romanists get rid of this prohibition by omitting it; but the Greeks, though they abhor images, admit paintings. "No graven image is allowed in the Greek church; but the most hideous and blasphemous paintings, representative of God the Father, God the Son, the Virgin Mary, and some favourite saints, as Nicholas, Basil, or Spiridion, are always exhibited upon the walls." Ibid. Page 64.

MATT. xv. 9. *In vain they do worship me, teaching for doctrines the commandments of men.* The superstitious frivolities of the Pharisee are equalled, if not surpassed, by the votaries of Muhammed. "In the creed of the Moslems the dog is held to be unclean, and must not so much as be touched; and if by any accident they come into contact with this faithful companion of our race, they must wash themselves in water before they can say their prayers or enter the harem. A true Mussulman generally carries along with him a mat, a cloak, or bit of cloth, on which he regularly prays, and the purity of which he watches with the utmost vigilance. If a dog happen to touch it, or even to tread upon the place on which it is usually spread, he is excited to the most furious indignation, and if not restrained, would severely chastise, if not put the animal to death. The mat, before it can be used again, must be shaken, and brushed, and cleaned; and strictly speaking, it ought to be washed with water; or, where water cannot be had, rubbed with sand. The place itself must undergo a similar purification, or be exchanged for another. We had a dog on board the vessel, and when the poor animal chose to run about, it was ridiculous to see the capers which the Mussulmans cut to avoid him, and to keep him off the place sacred to their devotions. With every respect for the religious feelings, or even superstitions of others, we cannot help feeling emotions of pity, or at times disgust, arising in our minds on witnessing so much stress laid upon non-essentials. Such a man would purloin another man's property, or even imbrue his hands in his blood;

but would not touch a dog, nor a drop of wine, or a bit of pork, or consecrated paste, for the world." Ibid. Page 328.

ZECHARIAH ix. 5. *And the king shall perish from Gaza, and Ashkelon shall not be inhabited.* "Ashkelon was one of the proudest Satrapies of the lords of the Philistines; now there is not an inhabitant within its walls, and the prophecy of Zechariah is fulfilled: 'The king shall perish from Gaza, and Ashkelon shall not be inhabited.' When the prophecy was uttered, both of these cities were in an equally flourishing condition, and nothing but the prescience of heaven could pronounce on which of the two, and in what manner, the vial of his wrath should be poured out. Gaza is truly without a king, the lofty towers of Ashkelon lie scattered on the ground, and the ruins within its walls do not shelter a human being. How is the wrath of man made to praise his Creator! Hath he said, and shall he not do it? The oracle was delivered by the mouth of the prophet, more than 500 years before the Christian era, and we behold its accomplishment 1800 years after that event, and see with our eyes that the king has perished from Gaza, and that Ashkelon is not inhabited." Vol. II. Page 204.

LUKE x. 30. *A certain man went down from Jerusalem to Jericho, and fell among thieves.* We may gather from this that the road from Jerusalem to Jericho was in our Lord's time much infested by robbers. It is a singular fact, that the same circumstance characterises that district at the present day. "The roads to Bisan [from Jerusalem] are, one by Jericho, up the pleasing and fertile banks of the river Jor-

dan, the other by Nablous and Jennin through the mountainous district, both of which are full of interesting scenes and places of glorious recollection. The former [i. e. the road by Jericho] is the shortest, and had it been also the safest, or equally safe, would probably have been preferred; but the unkindly disposition of the natives counterbalances every inducement. *The traveller is liable to be insulted, plundered, and stopt on his journey.* Even the presence of one or two Turkish soldiers is insufficient to protect him; for though the country is under the government of the Turks, yet their power is more nominal than real." Ibid. p. 395.

PSALM cxxv. 2. *As the mountains are round about Jerusalem, &c.* "It is relatively low in its situation, and is inclosed by low mountains on the north and on the east, and a high one on the south, and a low rocky flat on the west, stretching out toward Bethlehem." Ibid. p. 404.

MATT. xiii. 5. *Some fell upon stony places, (or rather rocky places,) where they had not much earth.* Luke has it, *some fell upon a rock*, ch. viii. 6. Our Lord doubtless borrowed his illustrations from the common scenery around him. The following extract may elucidate the above-cited passages:—"The delightful vale of Esdraël is but thinly inhabited, and is not half cultivated or stocked with cattle; we did not pass a single village, and saw but few Bedoueen encampments till we came near to Bisan. As we approached this miserable village we gradually withdrew from the vale, and got upon an elevated rocky flat, covered with a thin and meagre sprinkling of earth; the ve-

getation which it bore was scanty, and quite brown, from the lack of moisture." Ibid. p. 418.

Once a year the governor of Jerusalem repairs to the Jordan, in order to escort and protect the pilgrims, with whom a visit to this ancient river is an object of considerable importance. "Arrived at the spot, they bathe in the river, and then "dip their robes in its hallowed stream; these they dry and carry home with them, and carefully preserve to be the last robes that wrap their exanimated clay when dressed for the tomb!" Ibid. p. 387. Christians, "darkness hath covered the land, and gross darkness the people"—"pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Ibid. p. 387. J. M. C.

UNIVERSITY DISCIPLINE IN THE TIME OF HENRY VIII.

In a Sermon of "Maister Thomas Deuer, preached at Pauli's Cross, the XIII. day of December, 1550," is the fol-

lowing description of University Discipline.

"There be divers which rise dailie between iiii and fyve of the clocke in the mornynge, and from fyvee until syxe of the clocke use common prayer with an exhortation of God's word, in a common chapell, and from syxe unto ten use euer eyther private studie or commune lectures. At ten of the clocke they go to dinner, where as they be content with a penie peice of beefe amongst iiii, having a few potage made of the brothe of the same beefe, with salt and oatmeal, and nothing elles. After this slender dynner they be either teachinge or learninge until V of the clocke in the euyning, when as they have a supper not muche better than their dinner, immediatlie after which they go either to reasoning in problemes, or unto some other studie, until it be nyne or tenne of the clocke, and there beyng without fire, are faine to walk or ranne up and downe halfe a houre to get a hate on their fete when they go to bed." J. B.

Juvenile Department.

HISTORICAL ESSAYS.

No. XXII.

On the Corruption of Christianity in Britain during the Reigns of Edward V. and Richard III.
A. D. 1483—1485.

THERE is nothing of more importance to our young friends than that their minds should be firmly established in the truth of

divine revelation. Without this they can have no criterion of truth; no standard of sentiment; no test of principle; no light in this dark vale; no guide in this intricate wilderness. His education must be lamentably deficient, who has not attentively perused the page of history; and he who has read it with any other view than as a comment on that revelation, may be considered as having merely amused himself in an idle hour, inflamed his passions by its glow-

ing narrations, or confirmed his prejudices by its partial details. O that we had a series of histories written with this view, uniting correctness of style with impartiality of detail, and aiming to confirm and illustrate the predictions, facts, doctrines, and promises of the holy scriptures! It would greatly tend to correct the gross and dangerous errors of popular opinion, which, alas, are now but too often fostered and confirmed by its misrepresentation of motive and character.

The goodness of the human heart is among the popular, but deceitful notions, which the narratives and reasonings of revelation alike disprove. Characters are there faithfully portrayed, whose early career seemed to justify the most gratifying expectations, until a change of circumstances developed their real nature, and showed to the persons and others what was in their hearts. This appears to have been the case with Hazael, and not less so with Richard III.

Such had been his propriety of conduct during the life of the deceased monarch, his brother, that, on his death-bed, he was anxious that the regency should be confided to him during young Edward's minority; and such was the general confidence in him, that every one esteemed him as the protector of his nephew, and revered him as the guardian of the kingdom. But scarcely had he commenced the duties of this appointment before he resolved to betray his trust, and gratify to the utmost that ambition and self-interest which lurked in his heart, and waited but for opportunity to display their dire effects. To perfect such a design required the most consummate dissimulation, which he failed not to prac-

tise, pretending great attachment to the widowed queen and her young children, while at the same time he began progressively to despatch the great men who stood in the way of his advancement, and to concert expedients for effecting his diabolical purpose with as much show of decency as the nature of such a design would permit.

Monstrous as was his purpose, he met with instruments base enough to aid him in effecting it, and that even among those who are exhorted to be "blameless as stewards of God." Even the church and the pulpit were made the places of political discussion: ingenuity was exhausted to invent pleas for his pretensions to the crown; and that time devoted to the praise of the usurper which should have been devoted to the praise of God, in order to work on the passions of the people, and induce them to call for him as their king. The people, however, had no such wish. A meeting of the citizens was called for the same purpose, and was attended with similar success. The Duke of Buckingham, who harangued the meeting, was disappointed; the Recorder also addressed them, and but that a few obscure individuals were present, whom the servants of the interested succeeded in influencing faintly to say, "God save king Richard," the agents must have separated with disgrace. A meeting, however, had been called; the desired exclamation had been heard; it was pronounced the voice of the people, and the farce was acted of waiting on Richard to offer him the crown, which he pretended very reluctantly to accept. The murder of his two nephews, however, which soon followed, proved not only his

love of it, but his fear of losing it. In what a state must have been the cause of religion, when nobles and clergy and people could tolerate such horrid proceedings!

The first act of his ill-gotten power was to reward those who had favoured his treachery, particularly the Duke of Buckingham; and Richard seemed now only to have to enjoy his riches and honours. But God's thoughts are not as man's. How often does it happen that the most crafty are outwitted! How often does it occur that the wicked "eat of the fruit of their own way, and are filled with their own devices!" He who hath declared "Vengeance is mine, I will repay," bringeth their counsels to nought, and makes them the instruments of each other's destruction. Buckingham was the first to rebel, and he soon found he should not be unsupported. As time was afforded for men to reflect, irreligious as was the age, they could not approve of the scenes they had witnessed. The Lancastrians, in particular, encouraged every manifestation of discontent, which revived some faint hopes in their breasts of the ultimate success of their expiring cause. Buckingham attached himself to this party; and, as in any attempt to dethrone the tyrant, a successor must be at hand, application was made to the young Earl of Richmond, who was in the friendly custody of the Duke of Brittany, and on whom the late king had ever looked with an eye of jealousy; as he was related to the house of Lancaster. Richard, although so wicked, was a man of talent, and successfully to conspire against him required great exertion. Experience had taught them that a nation divided against itself could not long stand; it was therefore

proposed to unite both factions, by marrying the Princess Elizabeth, of the house of York, daughter of the late king, to the Earl of Richmond. This met with the approbation of all parties, and it only remained to devise means for carrying it into effect.

A plan, however, so important, requiring exertions so great, and the employment of agents so numerous, could not long be concealed, especially as it was necessary that the feelings of the people should be excited by the knowledge of it. Richard was soon informed of the design, and Buckingham, well knowing the character of the king, fled into Wales, and threw off the mask; but the violent rains prevented his operations. The followers he had collected gradually deserted him, and he was obliged to seek safety by disguising himself; but, being soon discovered, he was brought to the king, and immediately executed. Such was the miserable end of this base man, who so lately had essentially contributed to seat the tyrant on the throne. The other conspirators took refuge abroad, or were in disguise at home. The Earl of Richmond, who was on his way to England, but was delayed by tempests, hearing of these calamities, returned to Britany. Richard, now triumphant, was left "to fill up the measure of his iniquity." He endeavoured to gain the favour of the people by passing some popular laws, and to secure his throne by proposing himself to marry the Princess Elizabeth; his niece; a dispensation in favour of which he felt confident he had influence enough to procure from Rome,—that court which, in its system, presents the most successful of Satan's plans of mental destruction.

This unnatural proceeding

served but to rouse the discontented. They perceived that what was done should be done before the marriage was consummated. The exiles from all quarters flocked to the Earl of Richmond, who sought and obtained assistance from France. He soon arrived at Milford-haven with 2000 men, and daily additions were made to his army. Richard placed himself at Nottingham, a central situation, not knowing where Richmond would land. The armies at length met at Bosworth, near Leicester; that of Richard consisting of 12,000, but the earl's of not more than 6000. The rivals headed their armies; but at the commencement, Lord Stanley, with the men under his command, went over to Richmond, which greatly encouraged the latter, and proportionably dispirited Richard and his friends. The king, anxious to terminate by one decisive blow the fate of his cause, rushed forward towards Richmond, whom he wished to despatch, killing with his own hand many who opposed his progress; but before he could reach the earl, he was surrounded and slain. Such was the short career of this wicked man, and such, with but little variations, are the careers of similar men.

II. S. A.

POPIISH FABLE.*

THE following is a specimen of the nonsense which is palmed on the members of the Romish church, as a substitute for the scriptures. "Saint Macaire prayed for the devil, that he might be admitted into Paradise. Our Saviour heard his prayer, and sent him an angel, who told him

that if the devil would say a verse of the Psalm Miserere, beginning thus, *I acknowledge my iniquity, and my sin is ever before me*, he should go into Paradise. Saint Macaire went to the devil, and told him that if he would confess, and say this verse every day, he would go to Paradise. The devil told him that he would do nothing of the kind,—that he had never sinned; so the devil did not go to Paradise. The angel then begged Saint Macaire never to pray for one damned in hell, nor for those who were obstinate in evil, who would not be pardoned!"

Collet's Relics of Literature.

CURIOUS ADVERTISEMENT.

From the Postman of July 31, 1716.

"Whoever you are to whose hands this comes, let the truth it contains abide upon your minds, as what is intended for your greatest benefit. The method taken, I know, is uncommon; yet if there is the least probability of success, though it be only with a few, the design will be justified, as intending the glory of God in your salvation. Remember, then, that you were once told in this manner,—that being zealous for names and parties is what will stand you in no stead at death, except you have the life in you that shall never die. Are you a christian? or have you only the name from education, as it is the professed religion of your country? If you can say on your conscience you have endeavoured to lay aside prejudice, wherein you might have reason to suspect yourself of it, and, apprehending your lost condition without a Saviour, as revealed in the gospel, you have devoted yourself to God in him, and therefore hope you are a true christian, it is well—give God the praise; but if, in

* For this, and the six following articles, we are indebted to "J. M. C."

your conscience, you must say you have no more than the name; stay! man, woman, whoever you be, consider, think, before this go out of your mind or hand, how you shall escape, if you neglect so great salvation!"

Collet's Relics.

Recipe for the present Health of the Body, and eternal Salvation of the Soul.

THIS is a translation of a paper which was posted on a door leading to the physical room in a convent of Capuchin friars at Messina: the original is in Latin.

"Take of the roots of faith, the flowers of hope, the roses of love, the lilies of purity, the wormwood of contrition, the violets of humility, the mushroom of satisfaction—of each of these ingredients as much as possible: let all be mixed with the syrup of confession, pounded in the mortar of conscience, dissolved in tear-water, boiled on the fire of tribulation, and made into a draught. Take it night and morning."

Collet's Relics.

A Warning to sleepy Hearers.

THE following record furnishes a remarkable instance of the strictness of ecclesiastical discipline in the reign of Queen Elizabeth.

"*Decimo Martii*, } A confession to be made by John Aspland, of Witcham.

"The said party shell upon Sunday, being the 4th day of June next commeing, come forth of his seate in the parish church of Witcham aforesaid, into the middle alleye there, ymediately after the reading the gospel, and there shell stand, and

with a loud voyce shell say and confesse as followeth, viz.:

"*Good neighbours, I acknowledge and confesse that I have offended Almighty God, and by my evill example you all, for that I have used to sleepe in the churche, for whiche I am most heartely sorry, and I aske God and you all, most heartely, forgiveness for the same, promising, by God's help, never to offend hereafter in the like againe.*"

"And at the doing hereof hee shell, under the hands of the minister and churchwardens, there personally certifie, together with these presents, upon Monday, being the 22d day of July next, at Trinity parish church in Ely, and then and there receive such further order herein, as shall be appointed."

"John Aspland hath done the penance prescribed, within the churche, the date and yere above written. Signed by us,

WILLIAM GILL, }
JOHN ALLEN, } Church-wardens."
GEORGE WRIGHT, }
Collet's Relics.

An interesting Anecdote, taken from the "Ninth Report of the Benevolent Institution" at Calcutta.

ONE of the boys who had been in the school at Chittagong nearly from its establishment, and who had manifested very great attention to the religious instruction he had received, was taken ill of the small-pox, and died. Before his death he expressed to his mother (who appears to be a Portuguese Catholic) a strong wish to see and converse with his master, of which Mr. Jobannes was not informed till some days after his death, when his mother came to him, and with great grief expressed her fears

respecting her son's salvation. Mr. Johannes asked for the reason of those fears. She answered, "Sir, when I had tried every possible means for his recovery, and found them all ineffectual, as I was convinced he could not live long, I took the image of St. Anthony, and presenting it before him, desired him to keep it near him, in order to restore him to health, if it pleased the saint. He refused, and begged that it might be taken away from him, saying, that it was a great sin to worship and trust in images, and immediately uttered something in English, "which," added his mother, "I did not understand, except the words '*Jesus, Jesus,*' which were the last words he uttered, for he expired almost immediately afterwards." Mr. Johannes very properly adds, "Considering all things, I have reason to hope he is now singing the praises of that Redeemer, whose name he had on his tongue in his latest moments."

ORIENTAL STYLE.

THE diploma of the Persian order of the Lion and the Sun, which the famous Orientalist M. Joseph de Hanmer lately received, conveys a curious example of the originality of the eastern style.

"Very estimable, very honourable, eloquent in the art of oratory, penetrating, able interpreter of the language of the good christian people who believe in Jesus; Counsellor of the High Imperial Court of Germany; whose pen is well cut, and whose writing is a flourish; whose fingers are sharp, and whose tongue active; column of the most excellent, most venerable study of ten languages, M. J. Hanmer,"

Columbian Star, Feb. 9, 1822.

SIR ISAAC NEWTON.

SIR Isaac Newton, when engaged in any mathematical meditation, would sometimes sit a good while on his bed half dressed. His dinner frequently waited for him several hours. His friend Dr. Stukeley once eat up his chicken, after having waited a long time for his appearance, and putting the bones in the dish, replaced the cover. Sir Isaac at length arrived, and, telling the doctor that he was both hungry and weary, sat down at the table. On perceiving the relics only of the fowl, he said with a smile, "I thought I had not dined, but I find I was mistaken."

Ditto, March 16, 1822.

Epitaph on a Fisherman; in the Church-yard of Hythe, Kent.

"His net old fisher George long drew,
Shoals upon shoals he caught,
Till death came hauling for his due,
And made poor George his draught.
Death fishes on through various shapes,
In vain it is to fret;
Nor fish nor fisherman escapes
Death's all-enclosing net."

Collet's Relics.

The Negro's Retort,

AN AMERICAN PRODUCTION.

"AS lately return'd from the Isles of the West,
Lorenzo, with health and prosperity blest,
And surrounded by friends, at his table presided,
Where all the good things of this world were provided,
A domestic, with Africa's hue on his skin,
A basket of apples and chesnuts brought in.
Lorenzo, with wine and good fellowship warm,
To laugh at poor Mungo conceiv'd it no harm.
But exclaim'd, as he held up the fruit to his view,
'This apple's a white man, this chesnut is you.'
'Ah! Massa,' said Mungo, 'acknowledge I must,
The connection is good, the comparison just;
But Negro, like chesnut, tho' dark in his skin,
Is white, firm, and sound, at the kernel within;
While tho' beauteous like apples is Buckra* so smart,
He has oft many little black grains at his heart,"

Collet's Relics.

* The Negro's name for a white man.

Obituary and Recent Deaths.

MRS. KNIGHT.

ON Friday, February 14, 1823, Mrs. Knight, wife of Mr. J. Knight, departed this life at Staughton, Bedfordshire, in the forty-second year of her age. This truly valuable woman was born in the Isle of Wight, but removed at an early period to Portsea, where she was induced to attend the preaching of that excellent man the late Rev. Joseph Horsey, many years pastor of the first Baptist Church in that town, under whose ministry, in concert with his assistant, the Rev. Daniel Miall, who now succeeds him in the pastoral office, she was brought to the knowledge of the truth. When about twenty years old she was enabled to make a public profession of religion, and with an only sister, the late Mrs. H. Ivimey, and no less than eighteen others, she was baptized, and received into the church. "That Sabbath-day was a high-day," and will long be cherished in the recollection of many of those who were present on the solemn and interesting occasion. In her twenty-second year she was married; shortly after which, Mr. Knight being called to the ministry, and eventually ordained at Staughton, she obtained her dismission from Portsea, and formed a happy union with the church at Staughton, where she continued an honourable and highly-respected member until the day of her death. Being blest with the ornament of a meek and quiet spirit, and enabled to exemplify no small share of those graces which adorn the christian character, she appeared well adapted to fill the important station of a minister's wife. Nor was she less amiable in her *general* deportment.—Feeling an ardent love to Christ, she was diligent in her attendance on the means of grace, often declaring she never felt so happy as when engaged in the delightful service of the Lord—and such was the sincerity of her friendship, her love of peace, her affectionate familiar intercourse with the poor of the flock, and the heart-

felt kindness she expressed towards all the lovers of Jesus, that she gained the esteem of every one who knew her.

When in health she manifested a readiness to every good work. She took an active part in conducting the concerns of the Sabbath-school—was the hearty friend and promoter of social prayer-meetings—and by her engaging manner and instructive conversation was made very useful to those who were inquiring after the way of salvation. She was likewise diligent in visiting the sick, especially the abodes of the poor and wretched; and, like another Dorcas, she appropriated a portion of her time to prepare garments for the destitute; and so benevolent was her heart, that she often went to the extent of her ability in administering to the wants of the necessitous. But her confidence in the providence of God gave a kind of stimulus to her exertions. She would sometimes say, "I know God will take care of me, I am not the least afraid that he will ever suffer me to want the good things of this life; and if I see a poor child of God in distress, and have it in my power to afford relief, I feel it my duty so to do." Thus she endeavoured, though at a very humble distance, to tread in the footsteps of him who went about doing good. And though there are but few christians who manifest a more humbling sense of their native vileness and utter unworthiness than she did, yet amidst all the imperfections to which she was liable, there is every well-grounded reason to conclude she was a *christian indeed*, and one of those distinguished persons whom the scriptures have denominated "the excellent of the earth." But let it be remembered, that whatever excellencies it was her unspeakable happiness to possess, she derived them from a higher power than that of her own—from *Him* who is the great fountain from whence proceedeth every good and perfect gift; and unto his name let all the glory and honour be for ever ascribed.

For the last seven or eight years of her life, she was called to wade through a sea of affliction and trial, being frequently confined to her bed for six or twelve months at a time; and, when undergoing violent paroxysms of her disorder, has appeared, for days and even weeks together, to be almost at the point of death; but, to the astonishment of all around, she would revive, and as it were creep back again into life; and when apparently recovered, so as to inspire a hope that her health would soon be re-established, on a sudden she would be taken ill again, and brought down to the borders of the grave. In this way the Lord was pleased to deal with his dear handmaid, in order, no doubt, to display his own glory, and probably to demonstrate the excellency of that religion which alone can support the mind under such peculiarly trying circumstances. During this long series of painful affliction, she was favoured to evince a rather uncommon degree of christian fortitude, and patient submission to the Divine will—inasmuch that it seemed as if the Lord had designed to make her an “*example of suffering affliction, and of patience.*” And though her mind was not always elevated, yet upon the whole it was remarkably supported, and often filled with divine consolation. Instead of repining, her heart and lips were generally fraught with the most lively expressions of gratitude. And when her friends expressed their sympathy, she would direct their attention to the goodness of the Lord. “*Consider,*” she would say, “*my mercies. What are my afflictions when compared with others? or with my deserts? Look at my ten thousand comforts—O think of the goodness of God towards such a vile unworthy sinner.—I know not how to be thankful enough—O that I could praise him as I ought!*” When labouring under violent attacks of her complaint, and apparently on the verge of eternity, she generally felt the most happy. To hear her, on such occasions, express her unshaken confidence in Christ, as her sure foundation—to witness the holy triumphs

of her soul over sin, death, and hell, and her bright and animating prospects of heaven was calculated to raise in the minds of her attendants the most exalted ideas of the christian religion. At one time, however, she appeared to be conflicting with the powers of darkness, and expressed many fears respecting her interest in Christ. “*I know him,*” she said, “*but I am afraid he will say to me, I never knew you.*” “*If I were but sure of going to heaven, how I should long to be there!*” Looking towards a near friend, she inquired if he thought a soul ever perished that felt Christ precious? Being answered in the negative, her mind seemed relieved, as it was evident from the manner of her expression that he was precious to her. She repeated the two following lines,

“*Jesus, my Lord, I know his name,
His name is all my trust.*”

Adding, “*I hope I can say I love his name: yes, thou art precious to my soul.*” Light gradually broke in upon her mind, and she became more composed and happy.—“*Christ,*” said she, “*is a covert from the storm and tempest, &c.; he has been my refuge and hiding-place for many years, and I trust he will not leave me to sink at last. I am a poor guilty sinner; but if I perish, I will perish at his feet. I trust I am not afraid to die—I hope I can say I know in whom I have believed, &c.*” The 295th Hymn in Rippon’s Selection appeared to accord exactly with the feelings of her heart; she had it read to her several times, and often repeated parts of it herself, especially the two last verses, with much feeling and animation. On another occasion, after repeating the two first verses of that delightful Hymn, “*Jesus, I love thy charming name,*” &c.; she subjoined, “*O yes, I think I love him—Ah! I should soon know which to choose.*”—“*What,*” she exclaimed, “*are jewels? What would the riches of the Indias be to me now? O how empty and insufficient they appear to one like me, sitting on the brink of the river!*” At another period, appearing to be fast sinking into

the arms of death, and reclining her fainting head on the shoulder of her weeping partner, she became speechless, and for a time ceased to breathe, but, to the astonishment of those present, she revived again. Her companion being anxious to ascertain the state of her mind, inquired if Christ was precious? Turning her languid eyes towards him, with the most expressive tenderness, she replied in a soft whisper, "Very—very precious—more precious than they all." He said to her, "My dear, you were nearly gone—you were almost in heaven." She exclaimed, as loud as her weakness would admit, "O how happy should I have been now—O what sweet dying!" Shortly after she repeated those lines,

"How sweet the road, how swift the flight!

Jesus is there, my soul's delight."

"If I live," she said, "I trust it will be for the glory of God; and if I die, I trust it will be far better. I know it will be far better if he takes me to heaven—and I am sure he will never send a praying soul to hell. I am willing to leave myself in his hands, and I dare die trusting in him; for none ever trusted in him and were confounded.—O what a mercy to have a good hope!"

(To be continued.)

RECENT DEATHS.

REV. JOHN STANGER.

DIED lately at Bessell's Green, Kent, in a very advanced age, the Rev.

John Stanger; for many years the respectable pastor of the Calvinistic Baptist church in that village. They who have attended the Anniversary Meeting of the Sunday-school there, will not fail to remember the patriarchal simplicity which the venerable man displayed on those occasions, when surrounded by the young cottagers repeating their tasks and singing their hymns. Many of these youths will, it is hoped, prove in future years a blessing to the church and congregation where our late excellent friend for so long a period maintained the purity of evangelical doctrines, and the blameless integrity of the christian life.

REV. JOHN PALMER.

DIED a few days since at Shrewsbury, the Rev. John Palmer. Worn out by a long and painful affliction, both to himself and his dearest friends, he has entered into his rest, and ceased from his labours! His admirable character will be highly estimated by those who were well acquainted with his intrinsic worth. If "simplicity and godly sincerity;" disinterestedness and integrity; zeal and hospitality; uncorruptedness of doctrine and missionary ardour; constitute the character of "a faithful minister of Christ," then the late lamented pastor of the Baptist church at Shrewsbury had attained to that high and most honourable distinction. We hope our churches will never be destitute of such ministers as the late simple-hearted and laborious John Palmer.

Review.

I. *Mental Discipline; or, Hints on the Cultivation of Intellectual Habits:* addressed particularly to Students in Theology, and young Preachers. By Henry Foster Burder, M.A. Pp. 94. 4s. 6d.

II. *Elements of Self-Improvement; comprising a familiar View of the Intellectual Powers and Moral*

Characteristics of Human Nature; principally adapted for young Persons entering into active Life. By Thomas Finch. Pp. 254.

If the happiness of a liberal mind is promoted by contemplating the march of improvement, how refined must be the pleasure derived from a consciousness of having endeavour-

ed, at least, to contribute to its advance! Such persons we must ever regard as belonging to a privileged order; and, whatever may be the efficiency of their productions, the benevolence of their intention entitles them to the most respectful consideration, and the utmost exercise of candour.

At a period when an agency, designed to sap the foundations of morals and religion, is in active operation—secretly diffusing its destructive influence through mediums least liable to detection—arraying itself in the fascinating attractions of poetic embroidery, or placarding its own infamy with an effrontery that contemns the moral sense of mankind, and provokes the indignance of retributive justice, it is a fine movement of the Divine government to collect into benevolent co-operation groups of Christian advocates, whose various, but accordant, exertions, we are induced to believe, will more effectually serve the interests of revealed truth than the enactments of human legislation, or the infliction of their penal sanctions.

As the progress of substantial knowledge must be a predominant desire in the bosom of every friend to human nature, whoever is employed in breaking up new ground, or in attempting to impart a renewed vernal freshness to the spots of previous cultivation, deserves well of society at large, and particularly of those divisions of it to whose special advantage their labours are consecrated.

On these principles we recommend to our readers the two respectable publications which head the present article. The former is chiefly intended to assist the studies of persons engaged, or about to engage, in preaching the gospel; and we think it well adapted to accomplish this design. The work is divided into two parts: "The first, Hints to aid the Cultivation of Mental Habits, with a View to the acquisition of knowledge, in a course of Preparatory Study.—The second, Hints to aid the cultivation of Mental Habits, with a view to the communication of Knowledge in the Engagements of the Christian Mi-

nistry." Under the first of these divisions twelve important directions are given; on perusing which, their force and propriety must become obvious. They are clearly and judiciously argued and illustrated. As a specimen we extract the seventh.

"AVAIL YOURSELVES OF THE ASSISTANCE OF OTHERS, WHETHER TUTORS, ASSOCIATES, OR AUTHORS, ONLY SO FAR AS TO OBTAIN THE AID ACTUALLY REQUISITE, AND NOT TO SUPERSEDE THE UTMOST EFFORTS OF YOUR OWN MINDS.

"The question perpetually arising in the mind of the student of remiss and indolent habits is,—How shall I facilitate my labour by obtaining assistance from others? The question equally familiar to the mind of the student athirst for knowledge, and willing to acquire it at the expense of strenuous exertion is,—How shall I accomplish my object with the least assistance from others? It is not difficult to predict the tendency and result of either habit of mind. By the one, the intellectual character is degraded and enfeebled; by the other, it attains dignity and elevation, energy and self-command. He who always does his best will usually do well; and if he fail occasionally to accomplish his object, his failure will neither be accompanied by self-reproach, nor followed by a relaxation of effort. The assistance which is within his reach he will resolutely decline, till his best energies have been put forth: he has been initiated into the habit of applying himself to grapple with a difficulty: a difficulty which appeared formidable when viewed at a distance, with only a transient glance, has often been conquered by the first encounter; and in a better cause than that on which the exclamation was first made, he has been prepared to say, '*veni, vidi, vici.*' Or, if a vigorous, patient, and persevering investigation was requisite, he has at length entered into the recompense of him who expressed the delight of no ordinary mind when he exclaimed *εὐρηκα.*" pp. 34—36.

The second part comprises, under three general heads, much valuable instruction. We were very glad to meet with the following hints.

"The duties of a christian minister are spiritual duties, and therefore require spiritual and devotional habits of thought and feeling. If the state of mind correspond with the character of the subjects on which intellectual

energy is to be employed, the employment becomes easy and delightful; if otherwise, it is difficult, if not irksome. The hours expended in the preparation of discourses for the pulpit may, on these principles, be either among the most happy, or the most distressing, of studious life. Under the influence of devotional excitement, with what clearness, and with what beauty, may an interesting passage of the word of God unfold its meaning to the eye of the mind! It becomes at once a source of spiritual delight, and a theme for pulpit discussion. The truths it inculcates or involves present themselves in quick succession to the meditating mind, and seem to arrange themselves, without difficulty, in an order the most natural and correct." p. 71.

And again,

"Allow not the habit of writing sermons to occasion the adoption of any undesirable method of delivering discourses from the pulpit.—If a sermon be fairly written out at full length, then unquestionably the easiest way of delivery which the preacher can adopt, is to read it to his hearers. During the interval between the composition and the delivery of the sermon (if interval there be,) the mind of the preacher may be perfectly free from anxiety, nor will the power of impression be dependent, in any considerable degree, upon the possession or the absence of desirable feelings on the part of the minister. But if, in this respect, he obtain a relief from solicitude, how costly is the purchase, how great the sacrifice by which he obtains the exemption! His countenance, his tones, his attitudes, are more or less subjected to a species of mechanical restraint, if not even laid under a paralyzing interdict. His communion of spirit with the auditory he addresses, is rendered by far less intimate; and his power of awakening their sympathies, and exciting in their minds emotions in unison with his own, is, by his own act and deed, immeasurably enfeebled." p. 89.

It is not the least merit of this performance that it compresses so much excellent advice within so narrow a space. Mr. Burder has our most cordial thanks, and we have no doubt the extensive circulation of his "HINTS" will fully attest that his labour has not been in vain.

Mr. Finch has evidently bestowed

considerable pains on the "Elements of Self-Improvement." We learn from the title of the work that the principal design of the author is to assist those young persons who are entering on the duties of active life. Having carefully read it, we are much gratified in being able to assure our young readers that this is, upon the whole, a very neatly written and interesting little volume. In his preface Mr. Finch says,

"Though in preparing this volume for the press, the Author has been anxious to make it an acceptable offering, he is deeply conscious of its defects, and would willingly bespeak the candour of his readers. It is indeed sent forth into the world, in a form unpretending and unpatronized, with no chance of receiving a factitious celebrity. But if the candid receive it without a passport, it is hoped they will have no reason to regret the intimacy, or discard it afterwards as an unwelcome intruder. Should it therefore be favoured with the good will of a discerning public, and in the order of Divine Providence become the means of exciting any to moral science and christian improvement, the best wishes of the Author respecting it will be gratified."

The work is divided into twenty chapters, with the following titles:

"1. On the Importance of Self-knowledge. 2. On the Use of History, Observation, and Experience. 3. On the Self-knowledge derived from the Scriptures. 4. On Impediments and Motives to Self-knowledge. 5. On the Natural Superiority of Man. 6. On the Human Countenance. 7. On the Organs of Sensation. 8. On the Influence of the Passions. 9. On the Importance of the Memory. 10. On the Force of Imagination. 11. On the Province of the Judgment. 12. On the Resolutions of the Will. 13. On the Dictates of Conscience. 14. On Theological Scepticism. 15. On the Superficial and Unthinking. 16. On Superstition and Illiberality. 17. On the Influence of Selfishness. 18. On False Notions of Honour. 19. On Intellectual and Secular Superiority. 20. On Excellence of Character."

In the treatment of such subjects it is extremely difficult, without sacrificing the main object, so to pro-

vide for the sprightliness of the youthful mind as to fix its attention. To accomplish this, talents rarely combining in the same writer seem almost indispensable. As, however, in the ordinary course of events, persons of such versatile powers cannot be expected frequently to appear among us, it would be exceedingly injudicious, in waiting for their arrival, to desist from attempting the execution of those plans of probable usefulness, for whose accomplishment Divine Providence, in the mean time, may be pleased to bestow on many the *principal* qualifications. To a respectable share of these we consider the pretensions of Mr. Finch to be fairly made out in the work before us; and we certainly should not have any high expectation of the improvement of that youth who could read it with indifference, or lay it aside on account of its being less imaginative than certain productions, whose tendency, as a whole, could only be commended in very measured terms.

The following extract from the chapter "On the Dictates of Conscience," is a fair specimen of the ability which the Author has displayed in performing his task.

"Habits of dishonesty and malevolence are generally formed by a gradual and imperceptible progress. The first deviations from kindness, integrity, and honour, may excite the blush of conscious shame, and give rise to a painful conflict. But the resistance offered by conscience to the violence of passion, and the schemes of a vicious selfishness, is easily evaded, or soon overborne. In breaking through the fences of social rectitude, nature may feel some repugnance, and the moral sensibilities and peace of mind may be wounded by the rankling thorn. But the avenue made by the first trespass on forbidden ground soon becomes more accessible and inviting. By a frequent repetition of the same acts, the moral sense is blunted, and the remonstrances of reason become feeble, while temptation is acquiring greater strength. When the mind can think with complacency of wrong, and connive at the desire of committing it, the actual perpetration will, in all probability, soon follow. And when the

first impediments have been passed over, the way to ruin will be travelled with less reluctance and greater speed. In falling down the hill of infamy, the velocity and danger will increase as you descend, till recovery or preservation becomes hopeless, except from the deepest mire. The stream that first overflows an embankment, though small and gentle, by slow degrees wears away the mound, augments its force, deepens the channel, and at length sweeps away all impediments, and spreads around universal ruin." p. 127.

We are sure this sensible writer will permit us to say, that in the next edition, which we sincerely hope will be speedily required, some few passages, in which the style is too declamatory, may be revised with advantage: when also we shall rejoice to observe more frequent and explicit reference to *christian principles and divine influence*.

Malay Hymns: by William Robinson. Printed at the Baptist Mission Press, Benccolen, 1822.

THERE is something very cheering in the thought, that, in the present day, so many new languages are beginning to pay homage to the God of the whole world—that dialects which, for many ages, have been employed merely as the vehicles of sinful thought, or, at best, as a medium of communication respecting the wants and accommodations of the present life, are now, for the first time, enriched and sanctified as the channels through which the tidings of mercy and eternal life are conveyed to man, and sentiments of gratitude and devotion expressed, in return, to the Father of spirits. For this latter purpose the volume before us has been compiled by Mr. Robinson, who has for many years past diligently studied the Malay. It contains 113 hymns, arranged under fifteen different heads, following the mode adopted by Dr. Rippon. Some of these pieces are imitations of hymns in common use among us; but the greater part of them are entirely original. Of their merits in a literary point of view we do not profess to be able to speak;

but we are happy to adduce the powerful testimony of an individual,—the learned author of the *Malayan Dictionary*,—whose competence to form an opinion will be universally admitted. This gentleman, after speaking in high terms of Mr. Robinson as a *Malayan scholar*, observes,

“The Hymns he has composed in that language evince an uncommon degree of proficiency in it, and in point of idiom would do credit to a native writer. The typographical part of the work also is extraordinary, when we consider the disadvantages those must labour under who are left to their own individual exertions, and cannot, in their difficulties, have recourse to founders, or other artists.”

May this little volume, which has cost the benevolent author no small labour, be rendered abundantly useful in promoting the spread of divine truth among those for whose use it is designed!

LITERARY INTELLIGENCE.

Just Published.

On Education, by the late President Dwight, 18mo. 1s. 6d.

Jesus shewing Mercy, the Fifth Edition. 18mo. Bds. 2s. 6d.

The Harmony of the Scriptures vindicated, or apparently contradictory Passages reconciled, in a Series of Nineteen Lectures, by John Hayter Cox. 8vo. 7s. 6d.

In the Press.

Mr. J. B. Williams of Shrewsbury, has been, for some time past, selecting and arranging the numerous Manuscripts in his possession, and within his reach, of the venerable Philip Henry, with a view to a greatly enlarged edition of his *Life*, by his Son. Mr. Williams is desirous to have an opportunity of inspecting every existing document, which may, at all, bear upon the object, and therefore, solicits, from the holders of such papers, the temporary loan of them—more particularly diaries, and letters in Mr. Philip Henry's handwriting—under the assurance that, if forwarded to Mr. W. by coach, they shall be most carefully preserved, and returned free of expense.

The Rev. Isaiah Birt is preparing for the press, a new and enlarged edition of his “Adult Baptism, and the Salvation of all who die in Infancy, maintained, in Strictures on a Sermon, entitled ‘The Right of Infants to Baptism,’ by the Rev. H. F. Burder, M.A.”

Intelligence, &c.

LONDON SOCIETY,

For the Improvement and Encouragement of Female Servants.

THE tenth Anniversary was held April 30. The Report was read by the Rev. Mr. Watkins, one of the Honorary Secretaries, and contained much that was valuable on the subject of the characters of servants, and the importance of our kindness and example in improving them. It intimated the dangers incident to servants, from applying at common Statute offices, and that numbers of servants from the country were dreadfully deceived, and fell into wretchedness and misery.

The Report stated, that since the Society's Institution, 40,000 tracts appropriate to servants had been dispersed among them; 612 servants had received the reward of a Bible each, with a gilt inscription, on the comple-

tion of the first year of their service; 1180 rewards and donations had been assigned, to the amount of one thousand nine hundred and twenty eight pounds, six shillings; and 3919 engagements had been made between subscribers and servants. It also mentioned the societies at Manchester and York, and that application had been made to the Secretaries from Edinburgh and Paris for such information as might be necessary for the Institution of Societies in those places.

The Rev. Mr. Mortimer expressed his satisfaction with the progress of the society, and the benefits which had emanated from it; particularly in the premiums given to good and faithful servants; and he much regretted that any such, who had, perhaps, tenderly waited on their masters or mistresses in the times of their affliction, should, in their old age, or in times of sick-

ness, be turned adrift upon the world, without any provision, or even concern for their future welfare. Mr. M. deprecated harshness and severity toward this useful class of society; and appealed to masters and mistresses themselves, if kind and humane treatment were not the most effectual way to secure the fidelity and obedience of their domestics. The Rev. Gentleman recommended the constant reading of the scriptures in families, as they set before servants their privileges and duties, which he illustrated by the case of Abraham, of whom the Lord said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."—If you would (said Mr. M.) have servants trustworthy, teach them "the way of the Lord." The love and fear of God will make them good servants, and then they will instil good sentiments into the minds of your children, whom bad servants are very likely to corrupt. Here the Rev. Mr. M. related a most affecting anecdote of a female servant of real piety. Her master and mistress were one day complaining that trade was so bad; that if their shop did not soon answer better they must close it. Mary was much concerned, and at night was overheard by her mistress in prayer, as follows: "O thou that directest the foot of the buyer to the shop of the seller, direct customers to my master's house." The prayer was heard: business returned, and her master even grew rich, and Mary was remembered in his will.

CHURCH MISSIONARY SOCIETY.

THE twenty-third Anniversary of this society was held May 5, at Freemasons' Hall. After an excellent introductory speech by the chairman, Admiral Lord Gambier, the Rev. Secretary proceeded to read the Report, of which we shall sketch only a mere outline of the contents. It stated the income of the year at about £35,000, being a little more than £1,000 beyond last year. The first thirteen years had averaged an income of £1,700, their total value being £22,000. The last ten years averaged £24,000 a year! There were promising fields of labour opening in different countries, and not half enough husbandmen for the work. Some thousands of zealous clergymen might be advantageously employed. The Committee had not been able to appoint all who offered themselves, some wanting the necessary qualifications. Of 90 Europeans who had been

accepted and sent out, 22 were Englishmen. Out of 57, who had offered themselves within the year, 18 were accepted, 27 declined, and the rest were under consideration. The Report then reviewed, *seriatim*, the condition of the several Missions. The first in order was that to the North West Americans, an object which seemed of great importance to the Committee, and which had been strongly recommended by an able navigator, Captain Franklyn, as the best means of fixing and civilizing the numerous tribes which rove in the immense plains to the West of the United States. The next in consideration was the Mission to the South Sea Islands, and the Committee had to acknowledge, with pain and deep regret, the disappointment which the society had encountered there. They especially pointed attention to the conduct of the chief (Shungee) who had come over from New Zealand—was hospitably entertained and instructed by the society, and furnished with ironmongery and other articles of convenience; all of which he exchanged on the way home for arms and ammunition to carry on his wars. The mission to New South Wales was more happy, and occupied seventeen Missionaries. That to West Africa was now in a thriving state, though the difficulties were at one time so great as to induce the society to fear that it must be given up. A letter was read from Mr. Johnston, which conveyed the most encouraging tidings of it. Captain Sabine visited the colony on his way home—remained there six weeks, and affirmed, that for the size of it, there was not so well ordered a community on the face of the earth, as that of Sierra Leone. It is remarkable, that the settlement was founded simply on the precepts contained in the word of God, and was governed almost without the aid of human laws. Superstition had taken its flight, and fraud and vice were almost unknown. An affecting instance was given by Mr. Johnston of their primitive and simple manners: Two young men approached the Communion table, and said, that they were afraid to receive the Sacrament, as they had quarrelled, until they had made it up again: This was soon effected, as each accused himself of having done the wrong. A letter was read from Mr. Jowett, who had obtained leave of the local Government to establish a printing press in Malta. The Report went on to the Asiatic Missions, and the state of the Syrian

Church, which were afterwards touched on by Major Mackworth. One of the most affecting parts of the Report was the letter of Miss Cook. It will be recollected that this lady, with great shrewdness, observing how much the conversion of the Hindoos was hindered by the want of female education among them, generously resolved on taking this task in hand herself. Neither the distance or fatigue of the voyage, neither the burning sky, nor the parching winds, nor the scruples of mere worldly prudence, nor the strong barrier of Brahminical superstition could repulse her. She seems actually to have conquered, or at least to have broken in upon their prejudices, which were considered so consecrated and secure by their age, that many English books have been written by philosophers, to prove that the attempt never could succeed.

After other able speeches by the Bishop of Gloucester, Lord Calthorpe, Major Mackworth, Earl Gosford, Mr. Wilberforce, the Hon. and Rev. Mr. Powys, the Earl of Rocksavage, the Rev. Basil Woodd, &c. the Meeting broke up, and a considerable collection was made at the doors.

WESLEYAN MISSIONS.

AFTER the usual preparatory sermons, which were preached by Dr. Clarke, Rev. W. Jay, and Mr. R. Wood; and after the Annual Meeting of the London District Auxiliary; the Annual Meeting of the Wesleyan Missionary Society was held, May 5, at the City-road Chapel, Joseph Butterworth, Esq. M.P. in the chair.

The Report mentioned the introduction of the scriptures into Spain from Gibraltar, where a good work appears to be going on, as well as in Malta. The prospects in Ceylon also are very encouraging. The readiness of the negroes in the West-India islands to receive the gospel calls for more assistance. The total receipts are £31,748—the balance due to the Treasurers £2702.

After some other able speakers, W. Wilberforce, Esq. M. P. notwithstanding his age and infirmities, entered into the subject with all his energies. He was glad to see so many assembled in such a cause, a cause in which all christians ought to co-operate. No petty objections should stand in the way of such a work. He himself participated in the triumph of missionaries. Go on, ye missionaries, and fulfil the high command—go, carry

the gospel of the kingdom into all lands; and when your Saviour shall come again to judge the world, then, and not before, shall you know all the good you have been the instruments of effecting; then shall you receive the large reward, the plaudit of your Lord, “Well done, good and faithful servant.”

The Rev. J. Arundel, after remarking that the whole scriptures have been translated into Chinese, and the greater part printed, and circulated among the natives, said, that there is now a most pressing application for missionaries to South America; and that in one city the monasteries have been put down, and the monks and nuns liberated.

Dr. Clarke stated, that they have lately sent two young men as missionaries to the Shetland Isles, who preach from house to house, without bonnet on their head, or shoes on their feet, and that the inhabitants collect from all parts to hear them.

The total receipts at this Anniversary were £1158.

BRITISH AND FOREIGN BIBLE SOCIETY.

FREEMASONS'-HALL, May 7, Lord Teignmouth in the chair. Last year's receipts were £97,052, of which £5000 was a legacy, and £8600 proceeded from Auxiliary Societies. The number of copies of the scriptures circulated, exceeds that of any former year. Since its commencement it amounts to more than three millions. The agents and supporters increase. A friendly and christian feeling is excited in remote regions, and people now read who never read before. India, China, Tartary, Russia, Greece, South America, and Ireland, were particularly dwelt upon. In the latter country Bibles are eagerly demanded. It was universally agreed, that want of education and of religious knowledge, is the grand source of the miseries of that unhappy country. In the north of Ireland, where discontent and disloyalty scarcely exist, the proportion of the population under education is as one to twelve; in the south, the region of murder, and of midnight insurrection, it is as one to 965. It was also agreed, that the Irish must be taught in their own language. More than two millions understand Irish only; and yet Irish Bibles are very rarely to be met with.

In Russia, the bishops, without one

exception, support the Bible Society. 160,000 Bibles were printed at St. Petersburg last year. 20,000 Greek Bibles have been distributed amongst the islands of the Archipelago.

Amongst the noble speakers were the names of *Teignmouth, Calthorpe, Bealey, Harrowby, and Lorton*. Amongst the members of Parliament were those of *Wilberforce and Grant*. Amongst those of ministers were *Steinkopff, Hughes, Bishop of Gloucester, Daly, Fletcher, and Baker*.

Mr. Wilberforce, in a speech which excited the warmest applause, declared, that the great growth of this Society afforded him the utmost joy and pleasure in his declining life.

Protestant Society for the Protection of Religious Liberty.

MAY 17, City of London Tavern, Lord Dacre in the chair.

Mr. Wilks adverted first, according to custom, to *pecuniary demands*. As to *turnpike tolls*; a new act had been passed since their last anniversary, introduced by Mr. Frankland Lewis. By this act (3d G. IV. chap. 126. sect. 32) it was enacted that no tolls should be taken "of or from any person or persons going to or returning from his, her, or their proper parochial church or chapel, or of or from any other person or persons going to, or returning from his, her, or their usual place of religious worship tolerated by law, on Sundays, or on any day on which divine service is by authority ordered to be celebrated." By sect. 53. a penalty, not exceeding £5, is enacted for demanding a toll from persons exempt; no appeal is allowed, unless the penalty exceed 40 shillings. On this subject the Committee had had several applications, and in several instances the imposition of tolls had been successfully resisted. Success was of importance not as a mere pecuniary relief. The object was to preserve the rights and equality of the Dissenters, and prove that in that respect they were not unworthy of the honoured men whose names they bore, and whose glory they should emulate. As to the next branch of pecuniary demands, those for *assessed taxes*, the Committee had had applications from the Rev. Mr. Smith of Hartland, Mr. Fresher of Beckington, Mr. Higgins of Whitechurch, and Mr. Humphreys of Tremerechion in Wales. Mr. Churchill of Thames Ditton had been threatened with an assessment of his chapel for the poor's rates; and on Mr. Walton

of Wigton a demand of rate had been actually made. Mr. Matheson of Durham stated that threats had been held out to him to rate his chapel, and summonses had been issued against Mr. Shepherd of Ranelagh Chapel, Chelsea. Mr. Smith of Uttoxeter had been threatened with an assessment of a school-room. On this subject, he (Mr. W.) repeated that neither chapels nor school-rooms could be rendered liable, if no emolument proceeded from them. A demand of *poor and highway rates* had been made upon Mr. Hallett of Capel near Ross. In some cases the Committee had advised the parties how to conduct their appeal against these impositions. After adverting to the case of Mr. Roby of Manchester the Secretary proceeded to the subject of *Easter Offerings*. The most prominent and important case of this nature was that of Mr. Peter Watson, shoemaker, of Newcastle-upon-Tyne, who had been imprisoned for contempt of the Ecclesiastical Court, arising out of a demand for Easter Offerings. That was a case of singular oppression. As to demands, *partly pecuniary*, the first he should notice was that communicated by the Rev. J. Fletcher relative to the students of the academy at Blackburn, who had been drawn for the *militia*. The opinions of the Attorney and Solicitor-General had been taken as to that case. There were instances in which *parochial relief* had been withdrawn because its unhappy objects had dared to dissent in opinion from the church. A pauper named Mary Stovell, who, with her three children, had received 7s. 6d. weekly from her parish, had had her allowance discontinued; though, after some trouble, it had been again granted. An application had been made by Mr. J. G. Pike of Derby respecting the validity of the *registry of Baptisms*. That was a subject of the highest importance. From the Rev. Mason Anderson of Sandwich they learned that restrictive orders had been given by the governors of *hospitals* as to the admission of Dissenters. It was, however, expected that these orders would soon be withdrawn. Mr. Paice of Horncastle stated that refusals had been given to admit the children of Dissenters to the *grammar school*. After speaking of the Bethel Union, and the restrictions on the *attendance of soldiers at divine worship*, the Secretary proceeded to narrate a case which had occurred at Sydenham, near Thame in Oxfordshire. After some unsuccessful endeavours to drive away a

minister who was preaching there, the friends of the rector had had recourse to their dernier resort. They went to the publican at whose house the preacher was remaining, and threatened him that if he did not "reject the methodist," they would refuse to sign for his license at the next sessions. Another person, at whose house the preacher was allowed to speak, was promised a pound note, if he would turn him out of his house. The preaching was accordingly discontinued there, but the man never received his one pound note. In some cases, it seemed by Mr. Dagley of Chapel-end that clauses were introduced, by which Dissenters were excluded from becoming members of *benefit societies*. He was sure it was only necessary to mention this circumstance, to have the odious restriction removed.

He would now allude to the riots and disturbances by which dissenting places of worship had been annoyed. He would first call their attention to the case of Mr. Elias Jackson of Ickford in Oxfordshire, whose life had been put in danger; but in consequence of a prosecution against the offender, which had been settled, he now worshipped in peace. At Corfe Mullen, near Poole, a disturbance had taken place in the meeting house of Mr. Shoveller: and in this case it was his (Mr. W.'s) duty to say, that Mr. Bankes, the member for Corfe Castle, had not acted as he ought. Though the disturbance took place while the congregation were assembled in the place of meeting, yet, because the preacher had not actually commenced preaching, Mr. Bankes, before whom the case was heard, dismissed the complaint, and refused the redress which the law provided. At Bradford, near Bury, and at Canterbury, some circumstances had occurred extremely important. A disturbance was made in the chapel of the Rev. Mr. Sloper of Beccles. A prosecution was commenced and tried at the quarter sessions. There was no doubt either as to the offender or the offence, but the Chairman took a legal objection by which the prosecution was defeated. Though the place of meeting was duly certified in the ecclesiastical courts, yet it was held by the Chairman that it was also necessary that a copy of the certificate should have been transmitted to the clerk of the peace at the county sessions. According to the opinions of this Chairman, the law implied that the place of meeting should be certified not only by the ecclesiastical but

also by the civil tribunal. If this doctrine were established, it would completely nullify the Act of Toleration. It was, however, fortunately not in the power of this Chairman to establish his doctrine. He addressed a Jury; he told them that in the absence of a legal proof of the registration of the chapel, it was impossible that the defendant could be convicted. The Jury exercised their own judgment as to the guilt or innocence of the defendant, and they found him guilty. Three times the Chairman sent them back, each time addressing them in the language of reproof. Three times the Jury returned firmly into Court, and repeated their verdict. At last a friendly magistrate interposed. He said, he had no doubt the Chairman would agree to the verdict, if the Dissenters would not insist upon punishment. The prosecutor yielded to the suggestion, which doubtless was kindly meant, and no penalty was inflicted, though the verdict was recorded against the defendant. In the great, ancient, and populous city of Canterbury there had been some transactions which even in these marvellous times partook of unusual marvel. A place had there been registered by a new sect, denominating themselves "Arminian Bible Christians." He (Mr. W.) cared not what were the peculiar tenets of this sect. They were disturbed while assembled for purposes of divine worship, and the females grossly insulted. They were determined to appeal to the protection of the law. They applied to a magistrate, who told them they must attend before a bench of justices; they attended accordingly, when the first thing done was to call for the *production of their license*. It appeared that these justices had seen, in some Suffolk paper, the decision of the Bury sessions, and on the authority of that decision, they required proof that the license had been recorded at the sessions, as well as registered in the ecclesiastical tribunal. On failure of this proof, one of these justices told the complainants, "You have no right to redress. You were illegally assembled; and if you assemble again I will interfere myself, and commit you to prison." What were the consequences of this determination? That 500 or 600 persons inoffensively, if not laudably assembled, were to be exposed to the outrages of a disorderly multitude. If the doctrine of the Bury sessions were correct, there was not a place in England duly licensed. They were required by law to register their places

of meeting, and to hold their meetings open, that under pretence of religion they might not carry on factious designs. It was not in their power to control the registrar or clerk of the peace; and if the law required them to exchange annually, the consequence must be, that for eleven months and three weeks in every year they must not be legally registered. In the opinion of the Solicitor General, who had been consulted, the Dissenters had fulfilled all the law required of them, when they certified their places of meeting in the Ecclesiastical Court, and it followed that the power exercised in the cases at Bury and Canterbury was illegal and unjust. The opinion of the Solicitor General had also been taken as to the outrage at Canterbury. He said, "Upon the facts as stated in the case, I strongly recommend a prosecution. Outrages of this nature ought not to be allowed to pass unpunished." At Canterbury, however, a Jury was returned pretty much to the mind of those who were against the prosecution. The prosecutors attended at the hazard of their lives: stones were thrown at them, and it was evident that the fury of their enemies was such, that if martyrdom had been necessary, it would have been resorted to in support of their right to persecute their fellow-christians for worshipping God after the dictates of their own conscience. A bill of indictment was found against seven of the rioters under circumstances similar to those which have excited the attention of the Legislature to our sister island. At Southam, in Warwickshire, there had been another case of disturbance, and there also redress had been refused, but on another pretext; a good woman there thought she could best learn her religious duties by attending a meeting-house; her husband went after her, violently assaulted her, and dragged her away. In consequence of this disturbance to the congregation, an application was made to a neighbouring Magistrate. The man was summoned, but on hearing the case, the Magistrate dismissed the complaint, on the ground that he had only incidentally disturbed the congregation, and that he had an unquestionable right to prevent his wife from attending the meeting. At Anglesea, this doctrine had been carried to a greater extent: a man was indignant that his wife should attend a place of worship of which he did not approve. He declared, therefore, that if she went any more, he would break

all the windows of the meeting-house, and would besides do some act that should astonish and surprise them. He did not mind going to prison, so as he had his revenge on the Methodists. At the next meeting the wife attended, and her feelings being excited by the enthusiasm of the preacher, she was led to exclaim, "Praised be the Lord!" The husband seized upon her, and began to drag her out; the woman fainted, and the whole assembly was thrown into a state of alarm and agitation. The man meanwhile persevered in his brutal attempt to drag his wife away. Her neckerchief was loosened in the struggle, and she was almost strangled in the face of the congregation. This man was brought before the quarter-sessions, and there also the question occurred, what was the proof of registration? On this occasion the certificate had been left with the Bishop of Bangor, and it happened that no book was kept in the diocese. Though the original certificate was produced, it was held by the chairman that a book must be produced, and in the absence of a book, the place, in his judgment, was illegal, and the indictment could not be sustained. The chairman added, that it was "an unlawful act against the law of God and of his country, to allow a man's wife to become a member of a society against the will of her husband, and that he had a right to prevent his wife from attending it." The Jury, however, felt as men, and as Welchmen too. They acted on their own judgments and returned a verdict of guilty. The chairman refused to pass sentence upon the offender. He was persuaded the verdict was contrary to law, and he discharged the defendant on finding bail to appear hereafter. In consequence of this decision, a panic pervaded all the cottages in that neighbourhood. They had entreated to know what was the law. They had begged for some message to cheer their drooping spirits, and fortify their sinking resolution. The Committee had prepared a case, and taken the opinion of eminent counsel, who stated distinctly that the verdict was correct; and that on a *mandamus* the chairman would be compelled to do his duty of passing sentence on the defendant.

He now came to the subject of *refusals to bury and marry*. At Swansea, Mr. Philip Richard, a Baptist minister, complained of the Rev. H. Williams, curate of Llangevelach, for refusing to bury his child. Such was the law. Lay baptism was not sufficient to entitle its receivers to burial

in the parochial ground. It was a foul blot on the law, and he trusted it would soon be removed, and Baptists and Dissenters put in possession of the right of being buried in the general place of sepulture. At Beaminster, the clergyman had refused to admit the corpses of his parishioners into the church-yard. At Merthyr Tydvyl, in Wales, the children of Baptists were refused marriage, unless they submitted again to go through the ceremony of baptism. While Dissenters were bound to be married at church, which he trusted would not be long, how improper was it that additional obstacles should thus be raised! From Neath, in Glamorganshire, the Rev. John Thomas, a Baptist minister, had written to the Committee, to express his apprehensions as to the refusal of marriage there to Baptists, unless they submitted to baptism at the hands of the established clergy. One man who had been twice baptized, was refused to be married unless he would submit to a third baptism. This man had been sprinkled in his infancy. When an adult, he was baptized afresh by immersion. It was in vain that he told the Welsh clergyman of his double baptism. The clergyman was inexorable. He replied, "I cannot look upon you as a christian, unless I baptize you again." And so, for the third time, rather than delay the blessings of matrimony, he again submitted, and was sprinkled afresh.

He now approached a subject attended with some difficulty—that of *out-door preaching*. At Burnham, in Norfolk, the magistrates had been troubled by a great number of itinerant preachers. These persons contended they had a right to preach wherever they pleased. Archdeacon Bathurst, the worthy son of a worthy father, had been in particular annoyed by some of these itinerant preachers. They preached opposite to his parsonage-house, and at the door of his church while service was going on, as if they could exercise their duties no where else. As a magistrate, the Archdeacon committed them to prison, but at the quarter sessions he interfered on their behalf, and obtained their discharge. He (Mr. W.) would not say it was proper always to abstain from out-door preaching; but preaching in a street or highway was certainly improper. If a right could exist which could be exerted without any regard to propriety, it must follow that there was a right to gather round every door in Cheapside, a multitude engaged in

discussing every variety of topics. Such was not the law. Such could not be the law. If above twenty persons were collected in any uncertified place, they were liable to a certain penalty. If any person chose to certify a field, which was not a highway or thoroughfare, the question of the legality of the certification was not settled. The committee would endeavour to ascertain how the law applied to that kind of certification. If in any instance persons had offended against the law by out-door preaching, it should be remembered that they had offended indiscreetly, enthusiastically, somewhat intemperately perhaps, but, beyond doubt, holily. At Peterborough, a prebendary of the cathedral, who was a magistrate also, directed Mr. Charles Thorpe, of that town, to be taken into custody for exhorting a few persons at the threshold of a friend. At the village of Benefield, near Oundle, Mr. Horner, an itinerant preacher, was taken into custody by order of the vicar and magistrate there; when Horner was brought before this reverend gentleman, he asked, "Is this the fellow? Come, I want none of your talk about souls." Horner was then committed under the new Vagrant Act. He was sent to gaol without a warrant, though bail was offered to the amount of £500. Afterwards he was released, and suffered to depart without molestation. This was a subject of considerable delicacy. While he (Mr. W.) was prepared to censure any indiscreet indulgence in the practice, he was not prepared to give up the right altogether; and especially when he found it strenuously maintained by some of the best and wisest champions of popular rights. He referred particularly to the well known case of Wm. Penn, the distinguished member of the benevolent Society of Friends, who, in all works of philanthropy, were ever active and foremost. Penn was tried in 1670, for preaching in Gracechurch-street, and he published his trial under the title of "The People's Ancient and Just Liberties Asserted." On this trial the Recorder, and the Chaplain of the Archbishop of Canterbury, expressed sentiments which singularly accorded with some now entertained by persons whom he would not name. The Recorder said, "the Spanish Inquisition was excellent, as a good way to prevent schism." And the Chaplain said, "that it would be less injurious to the government to dispense with profane

of meeting, and to hold their meetings open, that under pretence of religion they might not carry on factious designs. It was not in their power to control the registrar or clerk of the peace; and if the law required them to exchange annually, the consequence must be, that for eleven months and three weeks in every year they must not be legally registered. In the opinion of the Solicitor General, who had been consulted, the Dissenters had fulfilled all the law required of them, when they certified their places of meeting in the Ecclesiastical Court, and it followed that the power exercised in the cases at Bury and Canterbury was illegal and unjust. The opinion of the Solicitor General had also been taken as to the outrage at Canterbury. He said, "Upon the facts as stated in the case, I strongly recommend a prosecution. Outrages of this nature ought not to be allowed to pass unpunished." At Canterbury, however, a Jury was returned pretty much to the mind of those who were against the prosecution. The prosecutors attended at the hazard of their lives: stones were thrown at them, and it was evident that the fury of their enemies was such, that if martyrdom had been necessary, it would have been resorted to in support of their right to persecute their fellow-Christians for worshipping God after the dictates of their own conscience. A bill of indictment was found against seven of the rioters under circumstances similar to those which have excited the attention of the Legislature to our sister island. At Southam, in Warwickshire, there had been another case of disturbance, and there also redress had been refused, but on another pretext; a good woman there thought she could best learn her religious duties by attending a meeting-house; her husband went after her, violently assaulted her, and dragged her away. In consequence of this disturbance to the congregation, an application was made to a neighbouring Magistrate. The man was summoned, but on hearing the case, the Magistrate dismissed the complaint, on the ground that he had only incidentally disturbed the congregation, and that he had an unquestionable right to prevent his wife from attending the meeting. At Anglesea, this doctrine had been carried to a greater extent: a man was indignant that his wife should attend a place of worship of which he did not approve. He declared, therefore, that if she went any more, he would break

all the windows of the meeting-house, and would besides do some act that should astonish and surprise them. He did not mind going to prison, so as he had his revenge on the Methodists. At the next meeting the wife attended, and her feelings being excited by the enthusiasm of the preacher, she was led to exclaim, "Praised be the Lord!" The husband seized upon her, and began to drag her out; the woman fainted, and the whole assembly was thrown into a state of alarm and agitation. The man meanwhile persevered in his brutal attempt to drag his wife away. Her neckerchief was loosened in the struggle, and she was almost strangled in the face of the congregation. This man was brought before the quarter-sessions, and there also the question occurred, what was the proof of registration? On this occasion the certificate had been left with the Bishop of Bangor, and it happened that no book was kept in the diocese. Though the original certificate was produced, it was held by the chairman that a book must be produced, and in the absence of a book, the place, in his judgment, was illegal, and the indictment could not be sustained. The chairman added, that it was "an unlawful act against the law of God and of his country, to allow a man's wife to become a member of a society against the will of her husband, and that he had a right to prevent his wife from attending it." The Jury, however, felt as men, and as Welchmen too. They acted on their own judgments and returned a verdict of guilty. The chairman refused to pass sentence upon the offender. He was persuaded the verdict was contrary to law, and he discharged the defendant on finding bail to appear hereafter. In consequence of this decision, a panic pervaded all the cottages in that neighbourhood. They had entreated to know what was the law. They had begged for some message to cheer their drooping spirits, and fortify their sinking resolution. The Committee had prepared a case, and taken the opinion of eminent counsel, who stated distinctly that the verdict was correct; and that on a *mandamus* the chairman would be compelled to do his duty of passing sentence on the defendant.

He now came to the subject of *refusals to bury and marry*. At Swansea, Mr. Philip Richard, a Baptist minister, complained of the Rev. H. Williams, curate of Llangevelach, for refusing to bury his child. Such was the law. Lay baptism was not sufficient to entitle its receivers to burial

were not actually under oppression; but they feared the rod of the oppressor. Papal power threatened the extinction of their liberties, though they were not yet formally attacked. In Germany and Italy the society had not equal consolation. Knowledge and liberty were twin-sisters; and the present rulers of those countries were equally averse to both. They had, therefore, ordered the suppression of the schools for elementary instruction. He next turned to a country, respecting which hope and fear alternately vibrated in his breast. He alluded to Greece, now struggling for liberty with the terrible and lawless power of the Turk. Devoutly did he pray for its triumph; and that also of Spain. Spain was contending for religious liberty. On the banners of the invading army were the inscriptions, "The Inquisition for ever, and the absolute King." He had actually seen at Paris the cockades for the army of the faith with those inscriptions upon them. The triumph of Spain could not, therefore, be indifferent to the lovers of religious liberty. In America, religious liberty permanently, usefully, benignly flourished. Looking at the whole state of the world, then, he would not despond, but hope. When he surveyed the course of public opinion, he saw the surface only affected; the deep current beneath flowed on, and would flow on for ever. The shocks of tyranny assailed the great cause of freedom; only as the storm shook the mountain tree, to make it strike root deeper than ever, and fix it more firmly against future hurricanes. The friends of liberty looked forward with confidence to the issue of their war with ignorance and oppression, because they had knowledge with them, and error could not withstand it. Truth, freedom, and piety, shall finally prevail.

The Rev. Dr. Newman moved the first Resolution, "That this society continue to regard the right of every man to worship God according to his conscience, as an invaluable, sacred, and unalienable right; and all violations of that right, by monarchs or by multitudes, by penal laws or lawless violence, by premiums for conformity or exclusions for nonconformity, as unjust and oppressive, inexpedient and profane."

Another Resolution, moved by J. H. Brown, Esq. was, "That this meeting perceive that further measures are yet needful for the protection of Protestant Dissenters: and that efforts to render

those existing laws more explicit—to ensure to the Baptist denomination their equal parochial rights—to legalize marriages celebrated by Catholic and Dissenting ministers, and to validate their registers of baptisms and burials—are matters whose attainment is much to be desired, and should be promptly and steadily pursued."

There were many other able speakers, but our limits oblige us to conclude.

(Annual Meetings to be continued.)

HENLEY UPON THAMES.

We are sorry that we were imposed upon by our Correspondent, who informed us that there was no dissenting place of worship in this town previously to March 16, except one belonging to the people called Friends. [See our last Number, p. 204.] We now learn that there is an old Congregational church there, of which the Rev. Mr. Goulty is the present minister. What adds to the criminality of our informant is, that the statement which he sent us, though *morally false*, is *literally true*, and therefore the deception appears intentional. Though not in the parish of Henley, it is within fifty yards of the boundary, and within ten minutes walk of the most distant part of the town.

ORDINATIONS, &c.

APRIL 2, the Rev. Thomas Winter (late of Beckington), was publicly recognized as the pastor of the Particular Baptist Church at COUNTERSLIP, BRISTOL; when the Rev. Dr. Ryland preached an affectionate sermon to the pastor and people, from Gal. ii. 9. Messrs. Lowell, Crisp, and Roberts, were engaged in the several parts of the interesting service.

THE eighth Annual Meeting of the BEDFORDSHIRE Association of Baptist Churches was held at Toddington, May 8. Messrs. King preached from Isa. liii. 1; Holloway from John xvii. 18; and Tyso from John iii. 14, 15. The next Association to be held at Little Staughton, when Messrs. Holloway and Cuttriss are expected to preach. The next circular letter (on "Social Prayer") to be written by Mr. Holloway.

ASSOCIATIONS.

JUNE 3, 4, Kent and Sussex, at Eythorne; 3—5, Welsh South-east, at Maesyerllan; 4, 5, Welsh Western, at Landysal.

Impromptu by Mr. Ward.

In the Minister's Vestry of a small chapel in a village near G——t, the minister having written over the fireplace the following verse from Dr. Watts,

"'Tis to thy sov'reign grace I owe
That I was born on British ground,
Where streams of heav'nly mercy flow,
And words of sweet salvation sound"—

our beloved brother Ward (when last in England) subjoined with a pencil the following lines.

"But oh! if in the Judgment-day
Hindoos and Mussulmen should rise,
And to the Judge of all should say,
'They heeded, but heeded not, our dying cries!'"

Portsea. C. T. M.

Verses by the late Bishop of Calcutta.

SHALL we, whose souls are lighted

With wisdom from on high,
Shall we to men benighted

The lamp of light deny?
Salvation! Oh Salvation!

The joyful sound proclaim
Till each remotest nation,
Has learnt Messiah's name.

Waft, waft, ye winds, his story,
And you, ye waters, roll,

Till, like a sea of glory,
It spreads from pole to pole;

Till o'er our ransom'd nature
The Lamb for sinners slain,

Redeemer, King, Creator,
In bliss returns to reign.

Portsea. C. T. M.

*List of the Annual Meetings of the Baptist Denomination, 1823.***TUESDAY, JUNE 17. Morning 11.**

An open Meeting of the Committee, at No. 6, Fen-court, Fenchurch-street, at which the Company of such Ministers as may be in Town is particularly requested; especially the Members of the Corresponding Committee.

Evening 6, Meeting of the Baptist Home Missionary Society, at the City of London Tavern, Bishopsgate-street.

WEDNESDAY, JUNE 18. Morning 11.

Sermon at Great Queen-street Chapel, by the Rev. W. Steadman, D.D. President of the Academy at Bradford, Yorkshire.

Evening 6. Sermon at Surry Chapel, Blackfriars-road, by the Rev. G. Barclay, of Irvine, in Scotland.

THURSDAY, JUNE 19. Morning 9.

A Prayer Meeting for the Mission, at Eagle-street Meeting.

Morning 11. The General Meeting of the Society will be held at Great Queen-street Chapel, when the Report will be read, and the Annual Business of the Society transacted.

Evening, $\frac{1}{2}$ -past 6, Sermon on Behalf of the Stepney Academical Institution, at New Salters' Hall, by Rev. John Mack of Clipstone.

FRIDAY, JUNE 20. Morning 6.

Meeting of the Baptist Irish Society, at the City of London Tavern, Bishopsgate-street, Joseph Butterworth, Esq. M.P. in the Chair.

Calendar for June.

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| <p>6. Moon passes Saturn midnight.
7. Moon passes the Pleiades.
7. Moon passes Mars VII. 15 aft.
8. New Moon XI. 48 aft. Too far North to throw her shadow on the Earth.
9. Moon passes Jupiter I. 30 morn.
10. Moon passes Mercury VII. 15 morn.
10. Sun (as to longitude) between the Earth and Jupiter III. 15 aft.
11. Moon passes Venus VII. 30 aft.
13. Ceres South IX. 14 morn.
22. Herschel South I morn.
23. Full Moon O. 3 aft. Too far south to pass through the Earth's shadow.</p> | <p>24. Mercury (as to longitude) between the Sun and the Earth II. 30 aft.
27. Occultation by the Moon of λ in Capricorn IX. 33 aft.
30. The following Stars south. (Merid. Alt. at London prefixed:)
58°. 46' Arcturus VII. 32 aft.
29 . 56 Libra, North Scale VIII. 32.
12 . 38 Antares (Scorpion's heart) IX. 43.
53 . 15 Ras Algethi. (Hercules's head) X. 31.
51 . 21 α Ophiuchi (Serpentarius's head) X. 51.
90 . 0 Rastaben (Dragon's head) XI. 16.</p> |
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Irish Chronicle.

THE Ninth Anniversary of the Baptist Irish Society will be held, nothing preventing, on Friday, the 20th of June, at the City of London Tavern, Bishopsgate-street. Joseph Butterworth, Esq. M.P. has kindly consented to preside on that occasion; and it is hoped the friends of the Institution will numerously assemble at Six o'Clock to Breakfast, as on former years. The Chair will be taken at Seven precisely, when the doors of the Tavern will be opened to the public.

THIS meeting is anticipated by the Committee with some anxiety, as it is feared that, for the first time since the commencement of the Society, the Treasurer's account will be found considerably in arrears, unless the readers of this article should be led by it to renew their exertions to prevent such a painful occurrence. The Committee have done every thing in their power to keep the expenditure of the society from being increased, and have the fullest confidence that the funds have been employed with the greatest care and integrity; they therefore indulge the hope that the members of the society will not suffer them to feel discouragement for want of those funds which are necessary to support more than *one hundred persons* in Ireland, who are employed to instruct the Irish in the knowledge of the way of salvation.

At no period of the society's labours have there been greater proofs of the divine blessing attending them. An evidence of the utility of the schools, at least of the high opinion the resident gentry have of their beneficial tendency, has been afforded, in that nearly £100 has been contributed this year in the province of Connaught alone; a part of Ireland where, a few years since, the scriptural education of the peasantry was entirely neglected. It is gratifying to find, that several respectable females of our denomination have formed a society to aid the instruction of *females* in Ireland and in India: the funds to be equally divided. This is an indication that exertions to evangelize Ireland by educating her numerous population, without any respect to the peculiarities of our body, has produced a reaction favourable to the prosperity of the few Baptist churches there, which have now existed for more than 150 years.

Should this address be the means of

increasing the contributions to the society, so that the receipts of the year should equal the expenditure, it will again occasion "abundant thanksgivings to God," and serve as another illustration of the gracious Saviour's care over his dependent servants. Addressing his apostles he said, "*When I sent you forth without shoes, or scrip, or staves, lacked ye any thing?*" And they said, "*NOTHING.*" May it not then be expected, that those who seek nothing for themselves, will lack nothing for promoting his cause, while they are humbly attempting to show the light of the gospel to them that sit in darkness and the shadow of death; and to guide those who have erred from the ways of knowledge, into the paths of light and peace?

Extract from the Speech of the Rev. Robert Daly, an Irish Clergyman, at the 19th Anniversary of the Bible Society, May 7, 1823.

After mentioning the different condition of those parts of Ireland where the people are educated, and where they are without instruction, the speaker remarked, "The remedy for all the evils which now afflict Ireland, is to give the population a scriptural education." He next exposed the absurdity of the English Government, in the reign of Henry VIII. appointing ministers to instruct the Native Irish, by preaching in *English*; and then added, "This was the course pursued until Elizabeth ascended the throne. She adopted the true and wise course of giving instruction to the Irish in their own tongue, and actually had types founded in the Irish character for the purpose of distributing the scriptures in the Irish language; but, unfortunately for Ireland, the Jesuits obtained possession of the types, and conveyed them to

France. The Irish still were suffered to go on in their ignorance, with scarcely one solitary effort to rescue them, until the arrival of Bishop Bedel, who did so much honour to England, and to whom Ireland had so much reason to be grateful. He printed a prayer book in the Irish language, and became master of the language of the people for the purpose of instructing them. But beyond the exertions of this good man, very little was done to instruct the unfortunate Irish in the only mode by which instruction could be efficiently administered—namely, in their own language.—The Irish were superstitiously fond of their native tongue. They declared, that they could only ‘love in Irish.’ It was the only mode by which instruction could be made attractive or palatable to them. But although there were more than two millions of human beings who could only speak or understand the Irish tongue, there was now scarcely a copy of the scriptures in the Irish tongue to be found.* He sought among all the book-shops and stalls, and found only one copy, which was sold to him for £2. as a curiosity. The Rev. Gentleman concluded by enforcing that the best and the only effectual mode of remedying the condition of Ireland was, by giving the people a religious instruction, and this could only be communicated to that portion which stood most in need of it, by teaching them in their own language.”

Female Education Society for **IRELAND & BRITISH INDIA:**

Extracted from the Prospectus.

IMPRESSED with the importance of education in general, and of the instruction of Females in particular, a society has been formed with the above designation. The terms India and Ireland will at once direct to the special objects of attention, and awaken the solicitude of all who are acquainted with the state of female society at large in the former; and of the peasantry especially in the latter. Should this paper meet the eye of any lady who is not fully informed as to

* This refers to the scriptures in the Irish, or Saxon character. The whole Bible has been printed in the Roman letter, and the New Testament in the Irish by the Bible Society.

the condition of her sex in India, the letter from a Missionary† long resident there, will furnish such information as cannot fail to impress the mind with the importance of using the most strenuous exertions to ameliorate their condition; and with respect to the peasantry of Ireland, though the consequences resulting from the want of education there are not of so horrid and fatal a character as in Hindoostan; yet they are such as that a knowledge of them only is necessary to interest the heart, and engage the co-operation of all who can feel for ignorance and misery. Who can behold, without the deepest regret, a mother, with five or more children in rags, not one of whom, though probably more than half the children are females, is able to repair their clothes, not having been taught the use of the needle?—Nor is such a scene an uncommon one; and in addition, not one of the family is able to read, so as thereby to afford instruction to the rest: thus, their outward condition is wretched, their mental poverty still more so, and their eternal state altogether neglected.

What the state of society will be under such circumstances is lamentably evident, in many parts of this afflicted but interesting country. But that education will materially improve their condition, and avert many of those evils, is confirmed by the happy experience of some who have enjoyed its advantages. With this conviction, the Ladies who are on the Committee, confidently appeal to the public in general, and to their own sex in particular, for assistance, which is designed to aid the Baptist Indian and Irish Female Schools, in equal proportions.

The Baptist Societies for Education, both in India and in Ireland, are already pursuing that important work as far as their funds will admit; and in all their schools there are some female Children, but they have a few exclusively for females, to multiply the number of which is the special object of this society.

RULES. I. That this society be designated, *The Female Education Society for Ireland and British India.* II. That the business of the society be conducted by a Treasurer, Secretary, and Committee. III. That a subscription of

† Address to the Ladies of Liverpool, by the Rev. W. Ward of Serampore.

five shillings per annum constitute a member. IV. That the funds be equally divided in the month of April in each year, between the Baptist Indian and Irish Societies, to aid Female Education. V. That a half-yearly correspondence be maintained between the Secretary and the members of the Committee.

From the Rev. Josiah Wilson to Rev. J. Ivimey.

Boyle, April 21, 1823.

MY DEAR BROTHER,

I AM returned to my post after spending a month in Dublin, collecting the annual subscriptions, &c.

I had again the happiness of attending the annual meetings there of the different religious societies, which did not fail to excite the interest usually evinced on these occasions.

It is truly delightful to go up out of the wilderness to attend these annual festivals, where there is not only the "flow of reason," but of religious zeal and holy love, calculated indeed to "feast the soul." May the spirits of all the faithful who attended be so refreshed, as that they may return with renewed energy to their labours in the wilderness, that by its cultivation its inhabitants may be brought to taste, to feast upon, and to enjoy this mental and spiritual food. I last evening took a general review of the proceedings in Dublin, for the information of my friends here, which in a numerous congregation seemed to engage their attention, though I fear there are but few in this town capable of appreciating the advantages of a knowledge of divine truth: yet as they generally evince a desire to hear, there may be hope concerning them.

I could not, on returning home, half meditating on the striking contrast between the appearance of things in Dublin in reference to those meetings, and the southern part of this kingdom at the present time. The one was harmony and love, the other anarchy and confusion:—one was a display of piety and intellect, the other of ignorance and mischief:—one evinced the triumphs of Immanuel's reign, the other the degradation and misery of satanic influence. Thanks be to God, in this part of the country, though ignorance, superstition, and vice awfully prevail, yet there is no public disturbance, and there is reason to hope that those evils are in some measure abated in a general way; and certainly so with respect to many in-

dividual cases. A pleasing evidence of this occurred a few weeks ago, which I omitted to mention at the time. Two sisters, both in the spelling class in one of our schools, requested a Testament; they were told they should have one each as soon as they could read, but it would be of no use to them now; but they were still urgent, when the lady in attendance enquired what they wanted with a Testament: they replied, they had a sister at home who could read, and was ill, and wished to read the Testament; on this representation one was given. Some time after the lady asked the girls after their sister; they replied she was very ill, but she read the Testament. She promised to go and see her; she was not able however to go for a few days, and when she did, the young woman was dead and had just been interred.

The lady entered into conversation with the mother, who thanked her for the Testament she had sent, and said, "It was the only comfort her daughter had in her sickness;" though, she added, "she wept over it with her eyes full of tears, yet they were tears of joy, and she died very happy." The mother was in tears during this conversation, but being ignorant of the influence of gospel truth herself, she was unable to explain further as to the experience of her daughter, though she, in this simple way, related its effects on her eldest child, who died at the age of nineteen. May we not hope that this was a brand plucked from the fire, in the last hour of her mortal existence? And should we not be encouraged to persevere in the distribution of the scriptures, and in communicating instruction to the rising generation, yea to all, to whom we can gain access? "The entrance of God's word giveth light: it giveth understanding to the simple." That we may observe more of its beneficial influence, and experience more of it ourselves, is the prayer of

Yours, affectionately,

J. WILSON.

From the Rev. I. McCarthy to the Committee.

Tullamore, March 22, 1823.

ON Lord's-day, January the 12th, I preached twice at Athlone. I did not preach at two o'clock as on former occasions, as Lady Castlemain, and several other females of the most humane feeling, regularly attend at that hour to conduct the Sunday school; many children who cannot on the week days attend, are instructed by

those humane ladies to read in the scriptures, "the wonderful works of God." Before the time of worship at our house, in the evening, I heard a young man of the name of Feely, preach a most delightful gospel sermon in the Methodist meeting-house. He preached out of doors in the former part of the day, and received much opposition from the rabble. This may easily be accounted for, as he was educated to be a priest: hence their indignation was more raised against him than any other person who could stand in a similar situation. I was told he would have come to hear me after the conclusion of his sermon in the evening, only he was informed that persons were watching for him to beat him when coming out of the meeting-house. I hope that all which is doing for poor Ireland is not in vain. I think that popery in the minds of many has got a deadly wound.

Monday the 13th, I preached at eight o'clock in the morning, and inspected the school at ten. I found present thirty-eight children; twenty of them repeated fifty-five chapters since the last inspection: there are sixty-four on the list. At six o'clock in the evening I preached at the town of Furbane: the place where I usually preach is near a quarter of a mile out of town. This is either the third or fourth time I have preached in the town, and already see the salutary effects of it; as many persons who either would not or could not attend at the former place, flock to the latter. If a small meeting-house could be erected in that town, I believe the most lasting and glorious effects would result from it. Tuesday the 14th, on my way to the Queen's County, for about an hour, I had a most interesting conversation with a very intelligent Catholic. We went through all the leading topics of popery, and I showed him how diametrically they stand opposed to the doctrine of the holy scriptures: he seemed to have his mind illuminated by the conversation, and said he should never forget it. Wednesday the 15th, I rode about twenty-one miles to the town of Burros in Ossery, where I remained till Friday, and have some hopes of getting a door open there shortly to preach the word of life, perhaps on my return to that neighbourhood. Friday 17th, I lectured at Dunneecleggan. Saturday 19, at the Poorman's-bridge, and Lord's-day the 20th, I preached twice in our new meeting-house at Abbey-

leix, and, though my auditory in the forenoon was not so numerous as on former occasions, in consequence of its inclemency, yet it was pleasing to find, that in the evening I was as well attended as on the former occasion. I preached on Monday evening likewise, and each time had the cheering presence of our divine Lord with us which sweetens all. Tuesday 22, I preached at Read Castle, and though our numbers were not so great, yet we had a most refreshing and memorable time. Wednesday 23, I preached at Annaharvy: the hearts of all present seemed to feel, and I believe good has been done, and that good will be done. Several persons followed me to Ballycommon the following evening, and we then likewise found it good to draw nigh to God. If good be done in these places, we may truly say, "The wilderness has become a fruitful field." I rode home about seven miles the same night after preaching. I had made every arrangement for my journey to Dublin, and set out the next morning to take the caravan from Tullamore; but in consequence of the severity of the frost and snow, did not arrive until Friday 31st.

Saturday the 1st of February, I made some arrangements with the Rev. Mr. West, relative to making a collection in the city to pay the debt due on the house at Abbeyleix; and I must say, that he deserves the thanks of all the friends of Zion, for the love and the zeal he manifested on the occasion; as his house and table were devoted to my use while in the city, and every moment he could spare from his domestic callings was spent in assisting me in my application to the benevolent public. To God I give the glory, that I have been successful in raising that house to the Lord, and that he has opened and disposed the hearts of the friends of truth to contribute to so good a cause, so that I have been enabled nearly to liquidate that portion of the debt I promised to raise in Ireland. I am now ready to go to the land of light, liberty, and wealth, to collect the hundred pounds lent by gentlemen of the committee to encourage us on with the building.

*** Subscriptions and Donations received by the *Treasurer*, W. Burls, Esq. 56, Lothbury; or by the *Secretary*, Mr. Ivimey, 20, Harpur-street, London.

Missionary Herald.

BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement:

TUESDAY, JUNE 17.

MORNING, 11.—An open Meeting of the Committee, at No. 6, Fen-Court, Fen-church-street, at which the Company of such Ministers as may be in Town is particularly requested, especially the Members of the Corresponding Committee.

WEDNESDAY, JUNE 18.

MORNING, 11.—Sermon at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. WILLIAM STEADMAN, D.D. President of the Academy at Bradford, Yorkshire.

EVENING, 6.—Sermon at Surry-chapel, Blackfriars-road, by the Rev. GEORGE BARCLAY, of Irvine, in Scotland.

THURSDAY, JUNE 19.

MORNING, 9.—A Prayer-meeting for the Mission, at Eagle-street Meeting,
11.—The General Meeting of the Society will be held at Great Queen-street Chapel, when the Report will be read, and the Annual Business of the Society transacted.

Home Proceedings.

SUCCESS OF THE PLAN

FOR THE

REMOVAL OF THE DEBT.

WITH feelings of the most lively satisfaction, we announce to the friends of the Society, that the subscriptions for the liquidation of the debt of £3000 are at this date (May 24) fully equal to the purpose. As all the lists from the country have not yet arrived, the *precise* amount engaged for is not exactly ascertained, but it is probable that the affectionate zeal of our friends may have furnished, in the whole, a sum rather exceeding the amount solicited. Several of our correspondents, wisely considering that this strenuous effort may, perhaps, occasion some little defalcation in the receipts for the next year, have expressed their kind and earnest hopes that a surplus may arise to assist the gene-

ral funds of the Mission. The Committee have no reason to suppose that this sentiment will not be universal among the contributors. Should, however, any be differently minded, and conceive that the Committee ought strictly to confine themselves to the sum originally mentioned, such persons will be considered entitled to receive back a proportion of their Subscription, calculated in the ratio of the excess of the whole sum received beyond the sum required. (viz. £3000) But as it is exceedingly desirable that the accounts should be finally arranged in time for the Annual Meeting, the Committee beg that any such claims may be preferred, by letter addressed to the Secretary, at farthest by the 12th instant.

Conformably to the original proposition, lists will immediately be forwarded to all the Subscribers, who will see the propriety of remitting the sums which have been so kindly promised, with as little delay as possible.

The Committee trust that all their

friends, in town and country, will unite with them in fervent thanksgivings to the God of all grace for this gracious interposition on behalf of the Society.

WE trust that our respected friends referred to in the following letter, as well as the writer, will excuse the freedom we take in inserting it; and that the insertion may have the effect of leading others, to whom, in the arrangements of Divine Providence, property may descend, to imitate so laudable an example, and devote the first fruits to His glory who is Giver of the whole.

Samuel Whitchurch, Esq.....	£100
William Whitchurch, Esq.....	100
John Whitchurch, Esq.....	100
Miss Whitchurch	100
Miss Phebe Whitchurch	100
	£500

Salisbury, May 14, 1823.

MY DEAR BROTHER,

My friends desire me to present their christian regards to the Committee of our Missionary Society, requesting their acceptance of the above to fund, that the interest may be appropriated to the support of a *Native School in India*, to be directed wholly by the Committee, and to be established in what place soever may be judged best for the furtherance of the object. They have a preference in favour of Female Education, but they are willing to leave this to the discretion of the Committee, who are also appointed to select the Trustees, with the condition that the Pastor of the Baptist Church in Salisbury shall be one of them. A name for this School will, of course, be granted to the Benefactors, who, as they have devoted this sum from feelings of affectionate and grateful recollection towards pious and recently departed relatives, wish it to be designated, "The Whitchurch Family School." They hope, too, that such a name may attach the succeeding generations of their family to the interest. My motive in the appointment of the Trustee, you may imagine, is of the same class.

I am, my dear Brother,

yours very affectionately,

JOHN SAFFERY.

Rev. John Dyer.

AUXILIARY SOCIETY

FOR

Part of the Western District.

THE fifth half-yearly Meeting of the Auxiliary Baptist Missionary Society for part of the Western District, was held on Wednesday, April 2, at Bridgewater, Somerset. A preparatory discourse was delivered by Mr. O. Clarke of Taunton, on the preceding evening, from Acts iv. 12. *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.* On the following day, Mr. Baynes of Wellington advocated the cause of Missions, from Luke vi. 36. *Be ye therefore merciful, as your Father also is merciful.* The devotional parts of these services were conducted by Messrs. Fry, Clulow, (Independent) Humphrey, Singleton, and Horsey.

In the evening of the same day, (Wednesday) a public meeting of the Society was held in the Independent chapel, which was kindly lent on the occasion. The business of the Meeting was opened with prayer. The Rev. R. Horsey, having been unanimously called upon to take the chair, stated the object of the meeting, after which the Secretary read the report, containing a brief sketch of the origin, progress, and present state of the Parent Society. Several resolutions, embracing the leading objects of Missionary exertion, and strenuously recommending their support, were proposed and seconded by Messrs. Viney, Humphrey, Clarke, Gabriel, Smith, (Wesleyan) and Singleton, who accompanied them with animated addresses that were received by a numerous audience with the liveliest interest. We are happy to add, that the pleasure excited by the former meetings of the Society, suffered no diminution in the present instance, that the whole of the services connected with them were well attended, that the discourses of our brethren were truly excellent and appropriate, and that the contributions, though not large, were liberal. From the harmony, zeal, and devotion elicited by these associations, we cannot but indulge the hope, that they will not less essentially serve to aid the Missionary cause, than to promote the general interests of religion. J. S.

KENT.

THE Kent Auxiliary Baptist Missionary Society held their Annual Meeting at Chatham, on Tuesday and Wednesday, the 29th and 30th of April. On Tuesday evening Mr. Shirley of Sevenoaks, preached from John iii. 30. *He must increase.* On Wednesday morning Mr. Hinton of Reading, preached from Luke xiv. 23. *Compel them to come in.* In the evening an encouraging report was read, and speeches delivered on the importance of Missions, and Missionary exertions. T. Brindley, Esq. was requested to continue the office of Treasurer, and Messrs. W. Giles of Chatham, and W. Groser of Maidstone, were elected Secretaries. The collections at the doors were respectable, considering the depressed state of commerce in Chatham, and the heavy debt the church is labouring under. The devotional services were conducted by Messrs. Broady of Ashford, Giles of Eythorn, Drew and Slatterie of Chatham, (Independents). W. G.

WEST MIDDLESEX MISSIONARY UNION.

THE first anniversary of the Baptist Missionary Union for West Middlesex and parts adjacent, was held at the Rev. J. Hughes's Meeting-house, Battersea, on Thursday, May 1. A truly appropriate sermon was delivered in the morning by the Rev. Thomas Griffin, of Prescott-street, from 1 Cor. xiii. 5, *Charity—seeketh not her own.* A numerous party of friends dined in the vestry. The public Meeting for transacting the annual business of the institution was held in the afternoon, Henry Tritton, Esq. of Battersea, in the chair. A brief report of the proceedings of this infant society was read, by which it appeared, that the receipts for the first year had amounted to upwards of a hundred pounds. The various resolutions were proposed and seconded by the Rev. Samuel Kilpin of Exeter, Leifchild of Kensington, Bunce of Chelsea, Uppadine of Hammersmith, Elvey and Griffin of London, Torlin of Harlington, Lewis of Highgate, (Secretary to the Union) Dyer and Hughes of Battersea. The collection at the doors amounted to £24. and the proceedings of the day appeared to afford much gratification to the friends assembled.

We cannot forbear remarking, in addition to this brief account, that the object aimed at by the formation of this local society, is the concentration into one focus of whatever portion of Missionary zeal and energy may be found within the district—not to direct their movements, so much as, by combination, to assist and enlarge them. Experience abundantly proves, that in order to sustain, with perseverance and effect, those exertions which benevolent individuals may be disposed to make for the good of the heathen, it is requisite that the stimulus derived from mutual co-operation should be afforded. The same remark will apply, with almost equal force, to churches and congregations; and we feel fully persuaded, that if our more active friends throughout the kingdom were to adopt similar measures, and, marking out respectively the sphere of their operations, circulate the Missionary intelligence furnished by the society among all the churches comprised in it, and encourage any and every effort which the friends of the cause may be desirous of making, the funds of the society would be greatly enlarged, and correspondent benefit might, under the divine blessing, be expected.

A copy of the Rules and Regulations will be cheerfully forwarded to any friend wishing to receive it, on application at the Missionary House, 6, Fen-Court, Fenchurch-street.

Foreign Intelligence.

CALCUTTA.

A LETTER from our brethren at this station, dated Sept. 26 last, will be read with a mournful interest, as it contains a more particular account of the bereavements they had just sustained.

Calcutta, Sept. 26, 1822.

Dear Brethren—It would give us pleasure at all times when we write to you, to communicate something of a pleasing nature; because we know that, "as cold water is to a thirsty soul, so is good news from a far country." But you are too well acquainted with the changes of life and the versatility of human affairs, to expect that such news can always be sent, if facts are stated correctly. As we are in a dy-

ing world, we must expect to see or hear of the death of those whom we from the ties of nature, friendship, or grace, most of all desire to live. It devolves upon us in this letter to make known to you the truly afflictive dispensation of Divine Providence which we have experienced in the deaths of our dear brethren, Harle and Anunda. In their life time they were intimately connected together in preaching the unsearchable riches of divine grace to the heathen; they were not long separated from each other by death; and they are now in the presence of the Lord enjoying the fruit of their labours. Though their loss will be severely felt in this part of the vineyard, yet the firm conviction which we have, from their conversation while living, and from the happy manner in which they died, that they are now present with the Lord, reconciles us to the bereavement, and permits us "not to sorrow as those that have no hope."

Brother Harle was born and brought up in the county of Northumberland. He possessed a remarkably strong constitution, and from his youth to the sickness which terminated his life, scarcely knew what it was to feel pain or disease: as to strength of body, therefore, he bid much fairer for usefulness among the natives than any of us whom he has left behind.

Added to strength of body he possessed vigour of mind. Corporeal strength, without mental qualifications, can do little in missionary work. He, however, had acquired such a knowledge of the natives, of their modes of thinking on religious subjects, and of their language, as qualified him in an eminent degree to hold forth among them the word of life: and from that part of his journal which is just published in our last Report, you will see how faithfully he was enabled to employ these talents for the glory of his Redeemer. But something more than a good constitution and an active mind is necessary to complete the missionary character—we mean personal religion; and of this he was possessed in no inconsiderable degree. Before he was brought to the knowledge of the truth, he went to great excesses in vice, but after his conversion, (which took place in 1813,) those powers which had previously been devoted to sin, became proportionably active in the pursuit of better things. His neighbours, and all who knew him, marked the change. Having now formed something like a correct estimate of the value of his

own soul, it was not long before he began to feel for the eternal salvation of others, particularly for the heathen, whom he daily saw in so degraded and miserable a situation. In the year 1816 he commenced his missionary labours, and from that period to the time of his death maintained a conduct that was irreproachable, both in the church and in the world. From the time we were more particularly acquainted with him, owing to the change which took place in his views on the subject of baptism, we found him to be an affectionate friend, a pious christian, and an active missionary.

The graces which shone most resplendently in his character, were his humility, his devotion, and his zeal. On all occasions he expressed how little he thought of his own gifts and graces; he seemed thoroughly to have learned that hard lesson taught by the apostle: "Let each esteem others better than himself." At our prayer-meetings for several months previous to his death, a remarkable strain of devotion was apparent to all in his supplications. He had a correct and extensive knowledge of the divine word, so that whatever may be said in some cases, it certainly could not be said in his; that ignorance was the mother of devotion. The scriptures which he daily read he exemplified in his daily conduct; and wherever he was seen, whether in his family, among his friends, or among the heathen, all who knew him could say: There is a man of God! His zeal was particularly manifested on behalf of the heathen; he went and dwelt in the midst of them for several years, in a small cottage, that he might acquire their language more accurately, and be thus better capacitated to do good to their immortal souls; and when he had acquired this useful knowledge, he did not hide it in a napkin. His addresses to the natives were peculiarly animated and impressive. His zeal, however, did not lead him to be angry or passionate; when the baser sort contradicted and opposed, he did not return railing for railing; but contrariwise, blessing. He used frequently to observe, that the sword of the Spirit when whetted with the oil of love would cut much better; and in this part of his conduct he remarkably exemplified the advice which the apostle gave to his beloved son Timothy. 2 Tim. ii. 25. He was ill for a considerable time, and throughout the whole manifested much heavenly

mindfulness and resignation to the will of God. At one time we had great hopes of his restoration to health: he was fast recovering from the first attack of the fever, and was so well as to come and join with us in celebrating the love of our dying Saviour; and little did we then think, that before the return of another of these happy seasons he would be sitting down at our Father's board above. However, it appears from the exertion he made this evening, that he suffered a relapse, and after that several others, so that by degrees his strength became exhausted, and his frame emaciated, till at length "he fell asleep in Jesus." The last words he was heard to utter were: "All is well! All is well!" An end so peaceful and so tranquil cannot but remind us of the declaration of the royal prophet: "Mark the perfect man, and behold the upright: for the end of that man is peace!"

After the death of brother Harle we thought it desirable that Anunda should remove from Howrah to Calcutta, that he might have some one to look after him, and instruct him, as he had not long begun to exercise in the ministry. We accordingly began to build him a small house on the Circular Road; in the mean time he lived with Kassee, a native brother, whose house is adjoining to one of our native places of worship in Bow Bazar. His death was so sudden that it filled us with consternation. On Friday evening he was quite well, and preached at Coringah, about a mile from his residence; he returned, supped, and retired to rest as usual: about three o'clock in the morning he was seized with the *cholera morbus*, and by nine o'clock he was a dead man; and thus was snatched from us, as in a moment, the most promising young Brahmin we have ever seen in this country. The disease of which he died is an awful one; in six hours he was so much reduced by it, that you would have supposed he had been seriously ill for six months. It affects Europeans as well as natives; the Archdeacon of Calcutta died of it lately in about the same space of time. It was singular that about this time also poor old Krishnoo died; and thus the first and last of the native converts in this country finished their course nearly together. Krishnoo, like Anunda, died in full hope of eternal life. Anunda was buried in the burying-ground belonging to the establishment—for we have no burying-ground of our own—and his funeral

was attended by a number of christian friends, European and native. Before his body was removed for interment, Panchoo delivered over him a very impressive and affecting oration. Panchoo was the means of first awakening his mind; when he spoke of him it was in a very melting strain, and the tears streamed down his cheeks all the time he spoke. A very large congregation of natives were present on the occasion, and it was easy to perceive from their profound silence and great attention, that they were deeply impressed with this novel scene. Panchoo gave them an account of his first meeting with him—how he was treated by his friends on his becoming serious, and confined by them for three months that he might not come near the Missionaries—how he escaped, and resolved at all hazards to embrace the gospel—the great progress he had made in christian knowledge—the faithful manner in which he had warned them to flee from idolatry, and that he would do it now no more, but be a swift witness against them if they continued in it. He stated what he had frequently heard him say of the imposture and knavery of the Brahminical system, which was contrived only to cherish the pride and indolence of one class, at the expense and destruction of all the rest. He noticed his death, how sudden it was, that at that time the day before, he was quite well, and preaching the gospel; and also how happy it was, that he died with the name of Christ upon his tongue, in the act of prayer, without a sigh or groan, in the arms of one of his brethren. He then concluded by a most solemn appeal to their consciences, assuring them that there was no Saviour but Christ, and no religion besides the christian that could thus destroy the fear of death, and conduct the soul to immortal life. When we think of the little time in which this address was prepared, we are surprised; when we recollect the peculiar pathos with which it was delivered, we are still affected; and when we dwell on the solemn visitation that called it forth, we are deeply afflicted.

Though we cannot but participate in the feelings our brethren have expressed in the conclusion of this extract, yet we would remember that, however valuable human instruments may be, their great Master can do without

them. His purposes shall not fail, nor their accomplishment be impeded even, by events of this nature; for *his counsel shall stand, and he will do all his pleasure.* It is a gratifying thought, also, that means are now in operation for providing a supply of well-informed, efficient native labourers, such as were unknown in the earlier days of the mission. Five students, we are informed, are already educating with this view, under the direction of Mr. Ward, in the College at Serampore, and it is likely that the number will soon be augmented. At Calcutta also, several young men, who are prevented by circumstances from availing themselves of the advantages of the College, are receiving instruction from Mr. Yates. A conviction of the vast importance of obtaining humble, pious, active, disinterested, well-informed native ministers will, we hope, lead the friends of the Society earnestly to pray that the divine blessing may rest upon these efforts to accomplish that object!

WE are happy to learn that the David Scott, the vessel in which our friend Miss Pearce sailed, arrived safely at Calcutta on the 15th of December.

PADANG.

A letter has been received from Mr. Evans, dated July 22, 1822, which contains a more encouraging account of his situation there than those which had preceded it. The difficulties which had appeared very formidable, began gradually to lessen; and a formal application had been made to Mr. Evans to resume preaching in the church, which was under consideration when the vessel

came away. In the prospect of continuing at this important post, Mr. Evans had made preparations for erecting a house; as hitherto, he and his family have resided in part of one, lent them for the purpose by a gentleman, whose children are instructed by Mrs. Evans. We trust the prudent perseverance of our Missionary at this station will be followed with a blessing, and that we shall soon have to record proceedings of a more active character than he has, yet, been permitted to engage in.

JAMAICA.

The intelligence from this interesting quarter continues to be highly pleasing.—The following extract of a letter lately received from Mr. Knibb, will shew that he is fixed at Kingston, according to the expectation expressed in our last.

Kingston, March 18, 1822.

The object of my writing to you at this time is to inform you, that the place of my destination is fixed. After much deliberation respecting the path of duty, connected I trust with earnest prayer for divine direction, it is thought advisable that I should remain at Kingston. Manchineel is certainly a very important station, and I was anxious to go there if it appeared my duty; still I think that Kingston, notwithstanding there are two Missionaries besides myself, is equally so. In this debilitating climate ministers are frequently laid aside by sickness; and a short time before I arrived both Mr. Coultart, and Mr. Tinson, were unable to preach; consequently, both places of worship were closed. The church to which I belong, you are aware, is very large, containing about 2700 members, a great number of whom reside in the country. How important that they should be occasionally visited! Out of so large a number there is much sickness, and frequent deaths, and it is very desirable to visit them in their sickness. These, and various other duties belonging to the church, you will perceive are too numerous for one individual properly to discharge. The

rising generation will engage my chief attention; still there will be many difficulties to overcome. The above considerations, and various others, have reconciled my mind to staying at Kingston. One of the black preachers, who has been on the island many years, has prejudiced many of our old people against instruction, telling them that the word of God declares that the "letter killeth!" No Roman priest could feel more incensed at seeing his people with a Bible than the person I refer to. I intend also to commence an adult school, to instruct as many of our members as wish to be instructed; and I am happy to add, that some of them have promised to attend. I have also a large company every Wednesday evening, that meet together to learn to sing; some of the females make good progress.

You have perhaps been informed that we have opened a house at Port Royal, about five miles from Kingston, on the opposite side of the harbour. The place is much too small to accommodate those who wish to attend. In order to accommodate more, Mr. C. has just purchased a large house, in an excellent situation, built five years ago, and then cost £1500. He has obtained it for £1000 currency, or rather more than £600 sterling. It will hold more than 400 people, quite as many as we can expect to attend. It is built in such a manner that it could easily be enlarged at a trifling expense. About £350 remains of the debt of our new chapel, which we expect will be paid in less than two months. Port Royal is a very wicked place. A short time ago it could vie with Sodom and Gomorrah in wickedness. Once it was wholly swallowed up by an earthquake; and in 1811 almost the whole town was consumed by fire. It will afford sincere pleasure to the friends of the Saviour, to learn that to these people the gospel is now preached. Twenty-one persons are received as candidates for baptism. It is a pleasant trip for us in a canoe, and we have reason to hope it will be highly conducive to our health. The people pay all expenses. This is Mr. Coultart's plan wherever it can be accomplished. Oh, that it would please God to raise up many like him!

A letter of the same date from Mr. Coultart, communicates various instances of the power of religion among the negroes, as seen in that trying hour, when

all other aid is felt to avail nothing.

We have had much sickness among our members of late, and many deaths, as also some pleasing testimonies of their happy prospects. A poor negro man called to invite me to the sick-bed of his friend: I went, there he is stretched upon a mattress which lies on the floor, his hands folded and resting on his breast, with his eyes shut apparently in earnest prayer. After the lapse of a minute or two he opened his eyes, and stretching out his hand said, "Ah massa, you know Adam! here him lie now, me often hear you voice in prayer, me often hear you praise—once more massa, let me hear you voice! O sing, sing de praise of Jesus once more; and den may be while you sing, me steal away to Jesus." Placing his wrist upon the finger points of the other hand, and raising his elbow to give the hand a rapid descent so that nothing could rest upon it, said "So the world tan wi me now, it ready to throw me off, but den O me hope, me hope, though me no sure, me will den fall into de arms of Jesus." Another said, after I had talked with him and prayed, and was leaving, "Farewell, to-morrow, massa, before sun rise on you, me shall be wi Jesus, (So he was) me shall go singing from this bad world. (So he did)"

A negro woman at the Parish-house being near death, sent for me. I found her in a very small room on the floor by the bed of her mistress, her mistress standing by. I told her of her worthlessness: "O yes me noting worth me know, but me must go to Jesus. So long me do bad, me conduct to Jesus very bad." I said "Yes, you deserve hell." "O yes, though me no know what hell mean, but if it mean, me get bad for do bad, me deserve to get de worst—but me must hope an try Jesus." "Do you think Jesus will receive you?" "Ah massa, him no lób me when me well! yes, him love me den, now him send sick, him no going to throw me off now. No, no! now me sick and near de grave, none care for me poor niger like my Jesus."

Mr. C. emphatically subjoins;

My friends, it is worth more than all I could name on earth to see such scenes as these. They do not often occur, but when they do, they more than compensate for all the past of sorrow.

Baptist Home Missionary Society.

INSTITUTED 1797.

THE ANNUAL MEETING OF THIS SOCIETY

WILL BE HELD, BY DIVINE PERMISSION,

On *TUESDAY EVENING, JUNE 17, 1823,*

AT THE CITY OF LONDON TAVERN.

The Chair to be taken at Six o'Clock precisely, by

EDWARD PHILLIPS, Esq. of MELKSHAM.

THE objects of this Institution are, to introduce the preaching of the Gospel;—to promote the circulation of the Scriptures and Religious Tracts;—and to establish Sunday-schools and Prayer-meetings in all places destitute thereof, whether in England, Scotland, or the adjacent Islands of Guernsey, Jersey, Scilly, and Man. In effecting these objects, the Society now employs SEVENTEEN Missionaries, besides affording aid to upwards of EIGHTY stated and occasional preachers of the gospel, whose labours are carried on at about THREE HUNDRED AND FIFTY STATIONS. ONE HUNDRED AND EIGHT Sunday-schools have been established by the agents of this Society, in which many THOUSANDS of poor children have been gratuitously instructed both to read and to understand the Holy Scriptures; some of whom are now, “by the grace of God,” useful Missionaries ABROAD; and others are employed in “shewing the way of salvation” unto their fellow-countrymen at HOME. Whilst, in many instances where small churches

have long existed, the “things that remained, and that were ready to die, have been strengthened;” new churches have been formed, chiefly composed of the fruits of missionary labours in former years; for them Pastors and Teachers have been provided, and hereby the preaching of the gospel to the poor and ignorant has been happily united with “the edifying of the body of Christ.”

The Society is pledged to the support of Missionaries to a considerable amount, at the following stations, as soon as suitable ministers can be found to occupy them, viz.

St. Austle in Cornwall;
Perriton in Somersetshire;
Kineton in Warwickshire;
Ten Villages in the Vicinity of Cambridge; and
Stockton, in the County of Durham.

The Committee have been induced to enter into these engagements, partly from the expectation that several of the stations which

they have hitherto assisted, will, after another year, require no farther aid, churches having been formed which will, they hope, be able to support their own pastors; but chiefly relying upon the zeal and liberality of their friends, which, they rejoice to observe, has, during the last year, been considerably augmented.

Several new Auxiliary Societies have been formed, which promise very efficient aid; and the zeal of those which have been longer established has not abated. The active persons in these Auxiliaries have often expressed a desire to have more ample and frequent intelligence respecting the operations of this Society than (from the expense attending its publication) the Committee have hitherto been able to communicate. To meet this desire of the Subscribers and Collectors in general, it has been resolved that a *Quarterly Register* be published, for the use of their *Sixteen Auxiliary Societies*, and to promote and extend the interests of this Institution; to contain extracts of the Society's correspondence, and occasional accounts of the operations of kindred Institutions.

The Committee are very desirous of acting in harmony with all local Itinerant Societies; and that such Associations may be established in every county throughout the kingdom;—not from any desire to lessen their own exertions, but that they may commit the application of their funds to faithful men, who being eye-witnesses of the wants of the people, and the labours of the Missionaries, will charge themselves with the responsibility of seeing that the objects of this Institution are carried into effect. Nor could they urge the claims of HOME at a more appropriate season than the present, when pastors and members of churches are flocking from all parts of the kingdom to hear of “the mercy and the truth which God has openly shewed in the sight of the Heathen” ABROAD.—From whence are Missionaries and means of supporting them to be furnished, but from this happy land, which in the high destinies of heaven appears,

beyond any other nation, to be called to the exalted honour of evangelizing the world. But in order to furnish such supplies for other lands, how essential is the universal cultivation of *our own*? Need we remind you, brethren, that there are yet hundreds of thousands in Britain who are strangers to the way of life; “*Aliens from the common wealth of Israel—having no hope, and without God in the world;*” whose affecting ignorance and atrocious criminality occasion the imprisonment, banishment, or death, of many hundreds every year! And if the gospel of Jesus Christ, faithfully preached, and powerfully applied by the Holy Spirit, be the only effectual remedy for our diseased nature—the only salt that can purify our country from moral corruption—the only knowledge that can guide our feet into the way of peace, and safely conduct us to a glorious immortality,—then, brethren, let us beseech you, by the mercies of God, that you continue your fervent prayers, liberal contributions, and zealous co-operation, till the knowledge of the Lord shall fill every part of Britain, Europe, and the World.

Signed on behalf of the Committee,

JOHN EDWARDS, *Secretary*.

99, Newgate-street, London,
May 22, 1823.

Account of Monies collected for the
BAPTIST HOME MISSIONARY SOCIETY, by the SECRETARY, March, 1823.

COLCHESTER.

	£	s.	d.
Cook, Mr. Don.	1	0	0
Daniels, S. Esq.	0	10	6
Francis, W. W. Esq. Sub.	1	1	0
Holt, J. P. M D. Don.	0	10	6
Keep, Miss Don.	1	0	0
Nice, Mr. Sub.	21	0	0
Tracey, Mr.	0	10	6
Collected at the Baptist Chapel	3	5	0

NORWICH.

Rev. George Gibbs's Congrégation.

	£	s.	d.
A Friend	1	0	0
Allen, Mr. Sub.	0	5	0
Bazey, Mr. Sub.	1	0	0
Cozens, Mr. John Sub.	1	1	0
Ditto, Mrs. Don.	1	0	0
Copeman, Mr. Sub.	1	1	0
Cook, Mr.	0	10	0
Colls, Mr.	0	10	0
Davey, Mrs. Don.	2	0	0
Ditto Sub.	1	1	0
Ditto, Miss Don.	5	0	0
Fickling, Mr.	0	10	0
Friends	1	19	0
Gray, Mr. Sub.	1	0	0
Hodds, Mr. Don.	1	0	0
..... Sub.	0	10	0
Lovick, Mrs. Don.	0	10	0
Pigg, Mr. Don.	1	0	0
Ditto Sub.	0	10	0
Rump, Mr.	0	10	0
Ringer, Mr.	0	5	0
Smith, Miss Don.	1	0	0
Wright, Mr.	0	10	0
Collection	10	10	5

For the Schools.

Joseph Gurney, Esq.	2	0	0
Joseph John Gurney, Esq.	2	0	0

Rev. Joseph Kinghorn's Congregation.

Aldis, Mr. Don.	1	0	0
Bignold, T. Esq. Jun. Don.	2	2	0
Ditto Sub.	1	1	0
Brightwell, Thos. Esq. Don.	1	1	0
Brewer, Mr. S. Sub.	1	1	0
Bradey, Mr. Sub.	1	0	0
Burlingham, Mr. Sub.	1	0	0
Darkin, Mr. Sub.	1	1	0
Coleman, Mr. Jeremiah, Sub.	1	1	0
Cozens, Mr. James Sub.	1	1	0
Cozens, Mr. Jeremiah, Don.	1	0	0
Culley, Mr. R. Sub.	1	1	0
Culley, Mr. H. Sub.	1	1	0
Culley, Mr. S. Sub.	1	0	0
Culley, Mr. J. Sub.	1	1	0
Hawkins, Mr. Sub.	1	1	0
Kinghorn, Rev. Joseph, Don.	1	0	0
Norton, Mr. Sub.	1	1	0
Tillyard, Mr. Sub.	1	0	0
Theobald, Mr. Sub.	1	1	0
Theobald, Miss, Sub.	0	10	6
Trevett, Mr. Don.	0	10	6
Watts, Mr. Don.	1	0	0
Wells, Messrs. G. and S.	0	10	0
Collection	7	2	10

GRUNDESBURGH.

	£	s.	d.
Thompson, Rev. J. Don.	1	0	0
Collection at the Chapel	3	0	0

IPSWICH.

Bayley, Mr. J.	1	0	0
Goddard, Mrs.	1	0	0
Lacey, Mr.	1	0	0
Pollard, Mr.	0	15	0
Ridley, Mr. J.	1	0	0
Friends	0	17	0
Collection at Stoke Green	3	14	0
Ditto at Salem Chapel	2	4	0

LANGHAM.

Blyth, Daniel, Esq. Don.	1	0	0
Blyth, Thomas, Esq. Jun.	0	10	6
Hollick, Misses	1	0	0
Everett, Mrs. Capel.	1	0	0

SLOW MARKET.

Collected at the Baptist Chapel 3 4 4

The following Collections are from Stations which receive aid from the Society, and were chiefly communicated to the Rev. Mr. Payne of Ipswich, as one of the Corresponding Committee:

Aldringham (no Minister) ..	1	0	0
Hallsparth (Mr. Gowing) ..	1	10	0
Horam (Mr. Harvey)	3	12	0
Osley (Mr. Cole)	1	8	0
Sutton (Mr. Squirrel)	1	10	0
Stradbrook (Mr. Gouldsmith) ..	1	0	0
Tunstall (Mr. Wilson)	1	0	0
Wattisham (Mr. Reynolds) ..	1	1	0
Woodbridge (Mr. Lemon)	1	6	7½

Collected by Rev. R. Davis of
Walworth,

At Luton, Beds.	13	0	0
St. Alban's	1	14	10
Do. per Rev. John Ching, of Walworth.	12	18	0
At New Mill, near Tring ..	5	2	0
Amersham	5	2	0
Mr. Morton, Sen.	1	0	0
A Female Friend, per Rev. Mr. Shirley of Seven-oaks	5	5	0
A Female Servant, per Mrs. Hadley	0	10	0
First fruits of a Gypsy-box, per Ditto, January 1823	0	12	6½

	£	s.	d.		£	s.	d.
Baker, Mr. Sub.	0	10	0	Secretary (Life Subscrip- tion)	10	10	0
Boutle, Mr. John, Sub.	0	5	0	Forster, John, Esq. Biggles- wade	1	1	0
Boutle, John, Jun. Sub.	0	5	0	" MISSION UNION So- ciety," per Mr. George Johnson, Treasurer, Bi- shopsgate-street	10	0	0
Stutterd, Mr. Jabez, Banbury	0	10	6	Mrs. Smith, Roadstake, near Bath	1	1	0
A Friend, by Mr. Morgan of Islington	1	1	0	Mrs. C. Smith	1	1	0
Mrs. Oakey, by Mr. Keeble	1	0	0	Mrs. Jones, Sen. Sub.	0	10	0
Mr. John Deakin	2	2	0	Mrs. Jones, Jun. Sub.	0	10	0
Ditto, per Secretary, Don.	5	0	0	Miss E. Stacy, Pill	0	10	0
Auxiliary Society, Walworth	35	0	0	Miss M. Stacy, Do.	0	10	0
Ditto Ditto, Cambridge	35	0	0	Dane Hill, Sussex, collected by Mr. Roberts	1	1	6
Female Auxiliary Society, Crayford, by Mrs. Smith, for an extra Missionary ..	5	5	0	Collected by Mr. Chandler of Wedmore at Nine Sta- tions where he preaches ..	3	12	5
Mr. Cook, Houndsditch	1	1	0				
Moiety of a Penny-week So- ciety at Darkhouse, Tip- ton, Staffordshire, by Mr. Hatton	6	2	4				
John Bennett, Esq. Park- place, Walworth, by the							

P.S. As the *Treasurer* is considerably in advance, it is respectfully requested that all Auxiliary Societies and Friends, who have kindly undertaken to collect for this Institution, by Books, Boxes, Cards, &c. will make up their Accounts to Midsummer, and forward the Amount to the *Treasurer*, WILLIAM DAY, Esq. 99, Newgate-street; or to Rev. JOHN EDWARDS, *Secretary*, 21, Thornhaugh-street, LONDON; that the particulars may appear in the Annual Report, or in No. 1 of the "QUARTERLY REGISTER," which will be published in September next. Every person collecting for this Society, after the rate of *Sixpence* per week, or upwards, will, upon their application to the *Treasurer* or *Secretary* as above, be furnished with the "QUARTERLY REGISTER," containing extracts from the Journals of the Missionaries; together with occasional Records of the operations of kindred Institutions, to be published regularly in the months of September, December, March, and June, and be forwarded to Auxiliary Societies by the same conveyance as the "Irish Chronicle" and "Missionary Herald."

The thanks of the Committee are due, and hereby presented, to those Ministers and Congregations who have so kindly received their Deputations during the last Year, and liberally contributed to their Funds; and also to those Friends at Cambridge, Devizes, NORWICH, and several Individuals in London, and other places, who have sent Parcels of Tracts, Books, Magazines, &c. &c. &c. for the Use of the Missionaries. The Tracts and Village Sermons were particularly acceptable.